Acta Apostolicae Sedis

Volume XIX (1927)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, COMMENTARY, YEAR 1837, OFFICIAL, VOLUME 19, ROME, PRINTED BY THE VATICAN POLYGLOT PRESS, M-DCCCC-XXVII.

[*Latin ed. p. 5*]

Year XIX - Vol. XIX, 15th of January, 1927, No. 1.

ACTA APOSTOLICAE SEDIS, COMMENTARIUM.

ACTA PII XI.

TO THE CHIBOGBAPHIIS AT EMUM.

P. D. PAULINUS PETRUS, TITULUS SANCTI HONORII IN IANICULO, S. R. E.

CARDINAL ANDRIEU, ARCHIEPISCOPUS BURDIGALENSIS.

CONCERNING A DECREE BY WHICH CERTAIN WORKS OF CAROLI MAURRAS AND THE PERIODICAL "L'ACTION FRANÇAISE" ARE CONDEMNED.

1. Beloved and Venerable Monsignor Cardinal,

With all our heart, We thank you for the good and most pious wishes which you have just sent to Us through your kind letter of the 23rd of last December, and We return them to you, imploring for you from the Divine Child all the graces that your soul, as a Pastor, desires for yourself, for your Clergy, and for your people, who are also Ours, and whom We love so much because they love you, work with you, and respond so generously to your pastoral concerns.

We wish to do this personally and without intermediaries, to tell you once again how much We appreciate the faithful and generous cooperation that you have given Us for some months now.

In the attached sheets, you will read first a decree concerning the grave question of "L'Action Française," which will appear shortly.

1. Cf. Acta Apostolicae Sedis, vol. XVIII, p. 529.

[*Latin ed. p. 6*]

6. *Acta Apostolicae Sedis* – The Official Commentary in the *Acta Apostolicae Sedis*, with the acts of the most recent Consistory. You had a certain right to this precedence, because among your venerable brothers in the

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French episcopate, you were the first to raise the question, and also the first to bear the consequences of such an initiative, always with Us, from the very first moment that your cause became Our cause. As you will see, the decree has considerable importance, not only because it destroys in a single stroke the legend that has been woven, in good faith as We like to believe, around Our venerated Predecessor, Pope Pius X, of blessed memory. As you see, it follows not only that neither you, nor We, nor Our collaborators and executors were the first to address the aforementioned question, but it also follows that We have finished where Pius X began. It is evident that We would have employed entirely different methods, if the documents that We are publishing had been known to Us; but it was only after the day of the Consistory that We had them in Our hands. It was certainly very painful for Us to see (as has so often been done, more or less openly) the name and the supposed conduct of Our venerated Predecessor opposed to Our name and Our conduct with regard to the *Action Française*. We had a profound feeling – let Us say a premonition – that such opposition did not correspond to the truth; to put it mildly, Pius X was too anti-modernist not to condemn this particular species of political, doctrinal, and practical modernism with which We are dealing; but the positive documents were lacking to Us, they were lacking to Us until the very last hour, and it was only after repeated searches, made following indications that We suggested, based on habits acquired during a life largely spent among books and documents, that they were finally found. All of this is easily explained if one recalls that in the year 1917 (by the Motu Proprio of March 25th), the Holy Congregation for the Suppression of Heresies was incorporated into that of the Holy Office, and its archives were united with those of the Holy Office.

[*Latin ed. p. 7*]

By the action of Pope Pius XI, and following in the footsteps of that Pontiff. It is even easier to explain the delays to which Pope Pius X and Pope Benedict XV deemed it fitting to subject the publication of the decree which We promulgate: both have stated, and We publish, the considerations which inspired them; and it cannot be overlooked that the interventions and high pressures of which Pope Pius X speaks did not prevent him from approving the proscription pronounced by the Holy Congregation of the Index, even to the point of wishing to attach his name to it, by prescribing the date of publication, which could have occurred at any time. We rather ask ourselves why Divine Providence permitted such a delay in the search for and discovery of documents so important and so decisive; and We are inclined to see in this not only a permission, but a providentially ordained arrangement, for the double purpose, on the one hand, of compelling Us to personally and for Our own sake study the entire grave question, and, on the other hand, to fulfill the words: *ut revëlentur ex multis cordibus cogitationes*. Indeed, this revelation of hearts has occurred

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to a very large extent since the publication of your letter, but even more so in recent times, and especially in the days immediately preceding and following the Consistory of December 20th last. There has been revealed an absolute lack of any just understanding of the authority of the Pope and the Holy See, and of its competence to judge of its extent and of the matters which belong to it; an equally absolute lack of any spirit of submission, or at least of consideration and respect; a pronounced attitude of opposition and revolt; an oblivion, or rather a true contempt, for the truth, going so far as to insinuate and divulge inventions which are as calumnious as they are false and absurd; all of this has been abundantly and so clearly revealed that many good Catholics have seen and understood to whom and to what spirit they had entrusted themselves in good faith. It is amidst such revelations that Divine Providence has placed in Our hands the documents which We communicate to you; it is these revelations that have completed the measure and compel Us to proscribe the journal *L'Action Française*, as Pope Pius X proscribed the bi-weekly review of the same name.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Official Commentary. Concerning the books of Charles Maurras, which were proscribed by Pope Pius X, it is evident to every good Catholic that the proscription loses nothing of its force by the fact that the author insisted on creating his own index; rather, *Vindex* intervened on behalf of the Holy Church, all the more so if he declares, as he has declared, that by this he does not intend to conform to any law. It is precisely of the intervention of *Vindex* that the recovered documents bear witness, as they also attest to the persevering judgment of the Church on the grave question of the moment. We hope that, revealed at this hour, such a continuity of the supreme judgment of this Church, which the Holy Spirit calls *columna eius firmamentum veritatis* [a pillar and a support of the truth], will suffice by itself to enlighten minds, to dispel doubts, to tranquilize souls, and to restore peace everywhere and in all. This is Our ardent desire, it is Our insistent prayer for all Our beloved sons of France, and particularly for this beloved youth, which always, but especially at this hour, holds the first place in Our predilections and in Our apostolic concerns. But it is to all, without exception, that Our paternal heart opens, offering to all the most indulgent and most tender welcome; desiring to console them all, if, during an hour that We already hope is past, We have had to distress some in order not to fail in Our formidable responsibilities for the salvation of their souls. Here, Your Eminence, are the sentiments of which We ask you to be the interpreter, as always faithful, and We bestow upon you, upon your entire Diocese, and upon all of France, Our most

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affectionate blessings. From the Vatican, January 5, 1927. PIUS PP. XI.

[*Latin ed. p. 9*]

Acts of Pope Pius XI, 9 (ACCORDS) CONCERNING THE HOLY SEE AND THE FRENCH REPUBLIC RELATIVE TO LITURGICAL HONORS IN COUNTRIES WHERE THE FRENCH RELIGIOUS PROTECTORATE IS EXERCISED.

The Holy See, desiring to unify the liturgical honors to be rendered during the ceremonies of the Catholic worship to the representatives of France, in recognition of the French religious protectorate in the Eastern countries where this religious protectorate exists in virtue of international treaties, capitulations, commands, usages, and customs, the Holy See and the Government of the French Republic have agreed upon the following provisions:

I. In the Eastern countries where the religious protectorate of France currently exists in virtue of international treaties, capitulations, commands, usages, and customs, and in the places where churches exist, the honors to be rendered to the representative of France will be rendered to him on the days of Christmas, Easter, and Pentecost.

II. The honors provided for in Article I shall be the following:

a) The representative of France shall be invited to the solemn Mass;

b) A place of honor shall be reserved for him outside and facing the choir or sanctuary; however, in churches or chapels where the French consular bench was part of the fixed and immovable furnishings of the building at the time of the signing of this Agreement, the representative of France shall retain its use, even if this bench is located inside the choir or sanctuary;

c) The clergy shall receive the representative of France at the entrance of the church, offer him the holy water, and conduct him to his place.

[*Latin ed. p. 10*]

Acta Apostolicae Sedis - Official Commentary 10 d) During the ceremony, the clergy shall incense it before the assembled faithful; e) Upon the completion of the Mass, the clergy shall accompany it to the exit. III. This privilege would be suspended if the local government of Y were to object. The Holy See reserves the right to suspend it also in the event that the French Government were to fail to: maintain its Embassy before the Holy See. If the Representative of France were not of the Catholic religion, it would be incumbent upon him to designate among his collaborators a person duly qualified and to delegate him to represent him at the religious ceremony and to receive the honors mentioned above. The same would apply if the Holy See and the Government of the Republic were to agree that the Representative of France, although originally of the Catholic confession, openly professed sentiments incompatible with the Catholic religion. Done in Paris in duplicate on December 4, 1926. (Signed) L. Maglione (Signed) A. Briand Archbishop of Caesarea, Apostolic Nuncio. AGREE-

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MENT BETWEEN THE HOLY SEE AND FRANCE REGARDING LITURGICAL HONORS IN COUNTRIES WHERE CAPITULATIONS ARE ABROGATED OR NOT APPLIED. Although the abolition of the Capitulations in the territory of Turkey was sanctioned by Article 28 of the Treaty of Lausanne, and the current non-application of said Capitulations is provided for by Article 5 of the mandate on Syria, Article 8 of the mandate on Palestine, and Article 9 of the treaty between Great Britain and Iraq, and that it may result in the first case the abolition and, in the second, the current non-application of the protectorate.

[*Latin ed. p. 11*]

The acts of Pope Pius XI, in French, and consequently, the liturgical honors rendered thereby to the diplomatic and consular agents of France. Nevertheless, in recognition of the services rendered for centuries to individuals and Catholic communities of all nationalities in the Levant by the diplomatic and consular agents of France, the Holy See grants to the Government of the French Republic the privilege of obtaining, for French diplomatic and consular agents, the liturgical honors specified below.

I. On the days specified in the following article:

a) The Representative of France shall be invited to the solemn Mass;

b) A place of honor shall be reserved for him outside and facing the choir or sanctuary. However, in churches or chapels where the French consular bench was part of the fixed and immovable furnishings of the building at the time of the signing of this Agreement, the Representative of France shall retain its use, even if this bench is located inside the choir or sanctuary;

c) The clergy shall receive the Representative of France at the entrance of the church, offer him the holy water, and conduct him to his place;

d) During the ceremony, the clergy shall incense him before the other attendees;

e) Upon the completion of the Mass, the clergy shall accompany him to the exit.

II. The honors to be rendered to the Representative of France, in accordance with the first article, shall be rendered on the days of Christmas, Easter, and Pentecost, in the territories that currently belong to Turkey. In the territories of Syria and Lebanon, these honors shall be rendered on the traditional dates and according to the duly established customs. This privilege shall be suspended if the local government opposes it. The Holy See reserves the right to suspend it equally.

[*Latin ed. p. 12*]

I2 Acta Apostolicae Sedis - Official Commentary: concerning the case in which the French Government should fail to maintain its Embassy at the Holy See. If the Representative of France were not of the Catholic religion,

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it would be incumbent upon him to designate among his collaborators a person duly qualified, and to delegate that person to represent him at the religious ceremony, and there to receive the honors mentioned above. The same would apply if the Holy See and the Government of the Republic were to agree that the Representative of France, although originally of the Catholic confession, openly professed sentiments incompatible with the Catholic religion.

III The Holy See does not object to local customs which reserve special honors for the Representative of France, but which are in conformity with the local usages of the Catholic liturgy, including, when said Representatives take office, the singing of the *Te Deum* in churches or chapels in which France has rights of property or patronage, or which are annexed to French institutions. The same applies to churches or chapels of the Eastern Rites, to which these honors are traditionally rendered by ancient custom, in particular recognition of the good offices of France.

IV It is understood that in the territories of Syria and Lebanon entrusted to the mandate of France, the parish Mass will include, on Sundays and on religious and national holidays, except in churches or chapels dedicated to the particular service of a foreign colony, the singing of the *Domine, salvam fac Rempublicam*, to the exclusion of other chants incompatible with the authority and constitutional form of the mandating power, and with the organic statute of the territories under mandate.

Done in Paris in duplicate, on the 4th of December, 1926.

(Signed) Luigi Maglione, Archbishop of Caesarea, Apostolic Delegate.

(Signed) A. Bbiand.

[*Latin ed. p. 13*]

Acta PUPP. XI 13. APOSTOLIC LETTERS GRANTING THE TITLE OF BASILICA MINOR TO THE METROPOLITAN CHURCH OF ST. CYRIAC IN ANCONA, FAMOUS FOR ITS SACRED RELICS AND MIRACLES. PIUS XI. For the perpetual memory of the matter. — The metropolitan temple of Ancona, situated on a high hill in the city, overlooking the vast Adriatic Sea, is said to have been erected at the end of the eighth century, and originally dedicated to the goddess Venus Euplea. It was first consecrated to the blessed Martyr Lawrence, and then dedicated to Saint Cyriac the Martyr, Bishop and patron of the city, who, as is reported and also narrated by historians, showed to the Empress Saint Helen the place where the Cross of Christ was hidden. The temple itself, venerated by the ancient religion of the people, has been singularly enriched by special privileges granted by our predecessors, the Roman Pontiffs, and has often been graced by their presence. With the passing of the centuries, it has been expanded and embellished by the will and generosity of the city's magistrates and citizens, and now, by the excellence of its structure

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and art, it rightfully and deservedly holds the foremost place among the sacred buildings of the Piceno region. Within it are preserved precious and renowned relics: a thorn from the Crown that encircled the head of the Redeemer; the head of Saint James the Lesser Apostle, brother of the Lord and first Bishop of Jerusalem; and the stone that was thrown at Stephen the Protomartyr. The incorrupt body of Saint Cyriac is kept there in a marble ark, wonderfully adorned by the generosity of our predecessor, Benedict XIV; and there also rest the bodies of Saint Marcellinus, Bishop of Ancona; Saint Liberius the Armenian, who lived a holy life near the city in a hermitage; the Martyrs Palatias and Laurentia, venerated by the ancients as defenders and patrons of the city's liberty; Blessed Anthony of Fatati, also a Bishop of the city of Ancona; and also Blessed Gabriel Ferretti, born of a noble family of the city, who all, by their very birth, illuminated and ennobled the metropolitan church, so that it can undoubtedly be called a renowned sanctuary and assembly of the city's saints. At the end of the eighteenth century, a marvelous event made the aforementioned temple very famous. During a very serious war, when the fury of the advancing enemy was threatening the city, the Image of the Heavenly Queen, depicted in linen on one of the main altars of the metropolitan church, was suddenly seen to raise and lower her eyes with a gentle movement, and to look kindly upon the citizens and visitors celebrating in the temple and offering prayers before the altar. This marvelous event remained for a long time before the eyes of all.

[*Latin ed. p. 14*]

14. The Acts of the Apostolic See record that this occurred before a large gathering of the people, and it was confirmed by the unanimous agreement of trustworthy witnesses; furthermore, it is known that, from that time onward, that temple has been regarded as a sanctuary of the Virgin and a bulwark of the nation. The miraculous image, venerated under the title of Queen of the Saints, was redeemed with great joy for the people and the city by Our Predecessor, Pope Pius PP. VII, who adorned it with a golden and jeweled crown. Even now, the citizens and sailors of Ancona, after a long voyage at sea, regard it as the brightest star of the sea and, with a singular devotion, look upon, invoke, and venerate the Virgin of Gracias, following her example before God. Remembering these things, and as this year marks the sixteenth anniversary of the Invention of the Holy Cross, the venerable brother John Baptist Ricci, Archbishop of Ancona, expressing the fervent and common desires of his metropolitan Chapter, the clergy, and the people of Ancona, humbly implored Us to, for the greater honor and glory of the Divine Redeemer and His triumphant Holy Cross banner, and for the honor of the Virgin Mary and Her sanctuary, as well as for the renowned martyr Cyril, Bishop, the metropolitan church's titular saint and heavenly patron of the city of Ancona, who rendered such effective service

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in the discovery of the Cross, to elevate the aforementioned metropolitan church to the title and dignity of a minor basilica. We readily and willingly deemed it fitting to grant these requests. Therefore, after consultation with Our venerable brother Anthony, Cardinal of the Holy Roman Church, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby, by these presents, solemnly decorate the metropolitan church of Ancona, dedicated to Saint Cyril, with the title and dignity of a minor basilica, together with all the privileges and honors that are customarily attached to it. These things We have decided, decreed, and We declare these present letters to be firm, valid, and effective, and to remain in force forever; and to have and obtain their full and complete effect; and to be and to be considered and defined as valid and effective by those to whom they pertain, now and forever; and to be null and void from now on if anything to the contrary should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given on the fourteenth day before the Kalends of August, in the city of Rome, at Saint Peter's, under the Fisherman's ring, in the year 1926, in the fifth year of Our pontificate.

P. Card. GASPARE!, Secretary of State.

[*Latin ed. p. 15*]

Acta Pii PP. XI, 15 II, TEMPLUMB: In civitate Cordubensi, in America, ad basilicam minoris honorum, erectum. PIUS PP. XI. Ad perpetuam rei memoriam. — Beatissima Virgo Maria a Mercede nuncupata, ut caelestis Patrona totius Republicae Argentinae habetur et colitur; neque Nos latet, huic Dominae et Matri civitatem Cordubensem seque cives peculiari studio in filios ac famulos piissime consecrasse, interposita etiam ecclesiastica auctoritate, iam inde a die VI mens Iulii anno MDCCLXXIII, cum religiosi Mercedarii illic sedem suam primum statuerunt et Hieronymus Aloisius Cabrera, ex eodem Ordine, civitatis fundamenta posuit. Eo quidem tempore in humili sacello pulcherrima Virginis de Mercede Imago publicae fidelium venerationi proposita fuit; quod deinde sacellum, eorrogata fidelium stipe, amplificatum et instauratum, curante potissimum Ioanne Francisco de Oliva, Ordinis de Mercede Tucumanensis provinciae moderatore, novis accessionibus auctum, in praesens exstat magnificentissimum templum. Et re quidem vera ipsa sacra aedes praenobili structura formam basilicalem refert, amplissima mole, excelso tholo, binis turribus campanariis praedita et pluribus itemque praestantissimis artis operibus affabre ornata. Duodecim in ea numerantur altaria multiplici ac pretioso marmore sculpta, nempe altare princeps et aliud divo Petro Nolasco, Mercedariorum religiosae familiae «istitutori sacrum; altare proprium Sanctissimae Eucharistiae asservandae atque alia novem Ordinis ipsius Sanctis dedicata. Templum idem, divite et copiosa sacra supellectile

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refertum, assiduo quoque praestat ministerio. Etenim ad divini cultus decorem et splendorem tuendum atque ad fovendam christianae plebis pietatem maxime confert, templo continens, amplum et magnificum coenobium Ordinis a Mercede, totius Provinciae caput, ubi Provincialis moderator residet cum definitoribus suis et tyronibus et frequenti religiosa familia. Et meminisse quidem iuvat plures pias societates singularibus privilegiis atque indulgentiis ab hac Sancta Sede donatas in dicto templo canonice erectas reperiri, et frequentibus simul sollemnibus pompis sanctuarium illud saepenumero celebrari. Haec animo repetentes, cum hodierni Vicarius Capitularis dioeceseos Cordubensis in America, atque Administer Generalis Ordinis de Mercede, vota ferventia depromentes cleri populique, tam ipsius dioeceseos Cordubensis quam universae Republicae Argentinae, Nos suppliciter flagitaverint, ut praelaudatum templum titulo ac dignis.

[*Latin ed. p. 16*]

We desire to honor the Basilica minor, and We have readily and willingly judged it fitting to grant these things. Therefore, after having consulted with Our venerable brother, Anthony, Cardinal of the Holy Roman Church, residing in Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, for the greater glory of God and for the honor of the Most Blessed Virgin Mary of Mercy, and also as a lasting testimony of Our paternal benevolence and good will towards the clergy, religious, and faithful of the aforementioned Republic of Argentina, Pernes, We, moved by Our own accord and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the force of the present letters, and perpetually, elevate the church dedicated to the Most Blessed Virgin Mary of Mercy in the city of Cordoba, in America, to the title and dignity of a minor Basilica, with the privileges and honors according to what is customary and according to the decrees attached to this title. These things We have decided, We decree, and We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall, now and forever, fully support those to whom they pertain, or who may pertain to them; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and null, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of July, in the fifth year of Our pontificate.

P. Card. GASPARE, Secretary of State.

TO THE MOST REVEREND FATHER, HENRY QUENTIN, O.S.B.: CONCERNING THE NEW EDITION OF THE GENESIS, WITH COMMENTARY BY SAINT JEROME, RECENTLY REVISED AND PUBLISHED.

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PIUS PP. XI, To Our beloved son, greetings and apostolic blessing.

It has happily happened that the Pontifical Commission of the Monks of Saint Benedict, instituted by Pope Pius XI, has published the first volume containing the Book of Genesis, according to the commentary of Saint Jerome, carefully and wisely revised by himself. We have gladly accepted a copy of this very volume, which, besides a certain skill in the art of typography...

[*Latin ed. p. 17*]

The acts of Pope Pius XI shine with brilliance, owing to the use of new critical methods, and to the decrees of the Council of Trent, as well as to the efforts of our predecessors, Pius X and Benedict XV. They fully satisfy the desired aims. This is certainly a very important work, which pertains not so much to correcting the text commonly used, as to extracting the original text from the most excellent manuscripts that exist. Therefore, my dear son, you have indeed accomplished much in carefully reproducing the text of the principal European manuscripts with the aid of light, and afterwards, together with the most learned colleagues, you diligently compared them with each other. And it pleases Me to recall that, as far as We could, We endeavored to help you achieve the desired outcome. As for the method and approach that you used in completing this work, We have already spoken sufficiently in a letter sent to you not long ago. Therefore, my dear son, and also this entire Commission, to which our beloved son, Aidan Gasquet, so skillfully and learnedly presides, We honor with praise; and We offer prayers to God that He may guide you with the light of His wisdom in pursuing this excellent endeavor, and also as a sign of the blessings of Heaven and of Our special benevolence, We impart to you, my dear son, and to the entire Commission, and especially to our beloved son, Cardinal Aidan Gasquet, Our apostolic blessing with a heartfelt spirit. Given at Rome, near Saint Peter, on the tenth day of the month of November, in the year 1926, in the fifth year of Our pontificate.

PIUS PP. XI.

To the Most Reverend Father, D. Vincent Vannutelli, S.J., Cardinal, Bishop of Ostia and Praeneste, Dean of the Sacred College, happily completing his ninetieth year.

PIUS PP. XI.

Venerable brother, greetings and the apostolic blessing.

We congratulate you, with paternal joy, on the ninetieth year that you are about to complete; a matter for which we are truly pleased, since, as it happens very rarely and to only a few, it cannot fail to bring a new cause

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for joy to your friends and admirers, and especially to Us, and all the more so, because you have spent this long span of life not only with customary good health, but also with the outstanding benefits that you have brought to the Church. The *ACTA* report...

[*Latin ed. p. 18*]

18 - Acta Apostolicae Sedis - The official record notes all the remaining vigor of your old age, your upright conduct, your still lively mind and intelligence; the clergy and the people of both dioceses admire the pastoral wisdom of their Bishop, who never neglects any opportunity to assist his flock, even though so advanced in years. In this regard, we recall that, when, even concerning you, Venerable Brother, or concerning the memory of your deeds, could anything have been omitted from the letter sent to you after the kalends of August, last year, in which we wrote of your praises and of the things you have accomplished, as you celebrated the fifth and twentieth anniversaries of your episcopate? Nevertheless, it seems worthy of mention here that youthful zeal, with which you promote the edification of the church, conspicuous by the magnitude and features of the works, which is being built on the coast of Ostia in honor of the Queen of Peace; may the Virgin Mother of God, your intercessor, not only absolve and perfect it, but may you yourself, with your unwavering strength of mind and body, dedicate it. Furthermore, we pray and desire that, with such consolations and graces, you may seem to be receiving a heavenly reward even on earth: and as a sign of this hope and a testament to our singular charity, we impart, with paternal affection, the apostolic blessing to you, Venerable Brother, and to your entire clergy and people. Given in Rome, at Saint Peter's, on the twenty-sixth day of the month of November, in the year 1926, in the fifth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 19*]

8. ACTS OF THE SACRED CONSISTORY CONGREGATION. SS. 19. CONGREGATION OF THE SACRED CONSISTORY. DECREE CONCERNING THE DIVISION AND INCORPORATION OF THE TERRITORY OF NETENSIS.

For the better and more useful consideration of the salvation of souls, it has been requested that the parish of Saint Nicholas in the town of Saeile, which belongs to the archdiocese of Udine, but is separated from the archdiocese of Udine and from the archdiocese of Concordia by an intervening diocese, be separated from this its archdiocese and joined to a neighboring diocese. Furthermore, since the town of Saeile lies within the boundaries of two dioceses, Concordia and Ceneda, and, besides the parish of Saint Nicholas, which is under the jurisdiction of the Archbishop of Udine, is divided so that part belongs to the diocese of Concordia, and the other part to the diocese of Ceneda, it has been debated to which of the two

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dioceses the parish of Saint Nicholas should be assigned. After being discussed by the Sacred Consistory Congregation, and after all matters have been considered, the Most Reverend Fathers judged it expedient that this parish of Saint Nicholas be assigned to the diocese of Ceneda, to which the greater part of the territory of that town belongs. Since the Most Holy Pope Pius XI has approved the resolution of the Most Reverend Fathers, by order of His Holiness, the Sacred Consistory Congregation, by the present decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been issued, with the consent of those concerned or presumed to consent, separates the aforementioned parish of Saint Nicholas, commonly called Saeile, from the archdiocese of Udine, and joins it to the neighboring diocese of Ceneda, with the boundaries of both dioceses being altered for this purpose. To these matters, for their execution, the same Most Holy Lord has deigned to appoint the Most Reverend Doctor Eugene Beccegato, Bishop of Ceneda, with the necessary and appropriate powers, including the power to delegate another person in ecclesiastical dignity to effect what is being done, and also...

[*Latin ed. p. 20*]

Acts of the Apostolic See - Official Commentary 20, concerning any opposition that may arise in the execution of [a decree], it is ordered that the aforementioned [party] be obligated, within six months, calculated from the date below, to transmit to this Sacred Congregation an authentic copy of the completed execution. All contrary things to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 16th of April, 1926. L. C. CAED. DELAI, Bishop of Sabina, and Mandelen, Secretary. © S. f Fr. Raphael C. Rossi, Archbishop of Thessalonica, Assessor.

II. OF THE BOUNDARY CHANGE OF TARIJA AND CHACO.

Due to certain doubts arising concerning the boundaries of the diocese of Tarija and the apostolic vicariate of Chaco, Raymond Font, Bishop of Tarija, and Angelus Vigiani, Apostolic Vicar of Chaco, amicably agreed to humbly request that His Holiness Pope Pius XI establish the river Pilcomayo, in its middle course, namely from the geographic parallel 21° to 22°, as the boundary of both jurisdictions, thereby changing the boundaries of the diocese and the vicariate.

Indeed, His Holiness, recognizing the necessity and expediency of the request, and exercising the fullness of His Apostolic power and providing what is necessary, with the consent of all interested parties, and also considering the favorable opinion of R. P. D. Caietan Cicognani, titular Archbishop of Ancyra and Apostolic Nuncio in the Republic of Bolivia, graciously accepted the prayers and, by this present Consistorial decree,

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which shall be valid as if Apostolic Letters had been issued under the papal seal, it is decreed that the diocese of Tarija and the apostolic vicariate of Chaco shall be divided between themselves, according to the request, that is, by the middle course of the river Pilcomayo, from the latitude of 21° to 22°.

For all these matters pertaining to the execution, His Holiness has appointed the aforementioned Apostolic Nuncio, R. P. D. Caietan Cicognani, granting him all the faculties necessary and appropriate for this purpose, including the power to delegate any person in ecclesiastical office to carry out the aforementioned action.

[*Latin ed. p. 21*]

21. The Sacred Congregation Consistorial has decreed; it is made obligatory to send, within six months, to this Sacred Congregation an authentic copy of the completed execution. All contrary things notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 21st of December, 1926. Signed: His Eminence Cardinal DELAI, Prefect of Sabina, and Mandate, and Secretary. Reverend Father Raphael C. Rossi, Archbishop of Thessalonica, Assessor.

III. NOTIFICATION: The Reverend Ordinaries are informed that the priest Charles Iachini, from the diocese of Lauretana, is suspended from divine office.

SACRED CONGREGATION FOR RELIGIOUS ORDERS.

Approvals.

Most Holy Lord Pope Pius, by the divine Providence, XI, by decrees of the Sacred Congregation for Religious Orders:

July 24, 1926. — The Institute of Sisters of the Third Order of Saint Francis, called "Of Christian Charity," whose principal house is located in Vienna, in the archdiocese of Vienna, has been approved, and also, for the purpose of trial, its Constitutions for seven years;

December 11. — The religious congregation of the Sisters of the Third Order of the Dominicans, called "Of the Holy Mary," whose principal house is located in New Orleans, has been praised and commended, and its Constitutions have been approved, for the purpose of trial, for seven years;

— The Congregation of the Sisters of the Holy Mary, of Oregon, whose principal house is located in the same archdiocese of Oregon, has been praised and commended for seven years, and its Constitutions have been approved, for the purpose of trial;

— The religious institute commonly called "The Adorers of the Most Holy Sacrament," whose principal house is located in the diocese of Cremona, has been praised and commended, and its Constitutions have been

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approved, for the purpose of trial, for seven years.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Apostolic Briefs, the following were appointed:

November 11, 1926. — Reverend Father Peter Silvanus Valentin, from the Seminary of Paris for Foreign Missions, appointed Coadjutor Vicar Apostolic of Tatsienlu, with the right of future succession.

December 14. — Reverend Father Adrian Larribeau, of the Society of Paris for Foreign Missions, appointed Coadjutor Vicar Apostolic of Seoul, with the right of future succession.

— Reverend Father Andrea Defebvre, priest of the Congregation of Missions, appointed Apostolic Vicar of Ning-po.

The Sacred Congregation for the Propagation of the Faith, by decree of November 10, 1926, approved the resignation of Reverend Father Severinus a S. Teresia, of the Order of Discalced Carmelites, as Apostolic Prefect of Uraba.

Furthermore, by a decree of the same Sacred Congregation, Mr. James Redmond was excused from membership in the General Superior Council of the Pontifical Missionary Society for England.

II. DESIGNATIONS

In accordance with canon 1594 of the Code of Canon Law, the Apostolic Vicar of Hiroshima designated the Curia of the Archbishop of Tokyo for appeals; this designation was approved by the Most Blessed Father by a decree of the Sacred Congregation for the Propagation of the Faith, dated October 25, 1926.

[*Latin ed. p. 23*]

SACRED CONGREGATION OF RITES

SACRED CONGREGATION

23 OF RITES

DECREE CONCERNING PRAYERS AND ACTIONS PARTICULARLY

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TO BE ADDED ON THE PENULTIMATE SUNDAY OF OCTOBER FOR MISSIONS.

Most Blessed Father,

The Supreme General Council of the Pontifical Missionary Societies, convened for its annual plenary assembly, after offering its mind and heart to Your Holiness, who with apostolic zeal promotes Catholic missions. You, Holy Father, following in the footsteps of the Divine Shepherd, desire that all the sheep may enter into the one fold, to be nourished in the fertile pastures of truth. Your care gives ever greater impetus to the missionary works which aim to involve all the faithful in the conversion of the infidels. The venerable Encyclical Letter "Rerum Ecclesiae," which You recently addressed to the entire Catholic world, has brought great joy to all Your sons, Most Blessed Father, and has rekindled effective intentions. It will greatly contribute to the expansion of the Kingdom of God and will procure new successes in opening the way to more glorious triumphs of the Church and of Christian civilization. And since Your Holiness, while primarily instilling private and public prayer in favor of the holy missions, and recommending that "the Christian people come to the aid of the missions with a generosity equal to the many needs of the missions present and those that will be added in the future," also recalls this Pontifical Missionary Societies, which it calls "the principal of all missionary works," the Supreme General Council of the same Society is particularly sensitive to the solicitude manifested towards it, and proposes to develop it in a manner ever more in accordance with its aims and Your August desires.

Now, the Supreme Council believes that a considerable advantage would accrue to the missions if a "day of prayer and propaganda for the missions" were established, to be celebrated on the same day in all dioceses, parishes, and institutions of the Catholic world. It would make known the magnitude of the missionary problem; it would excite the zeal of the clergy and the people; it would provide a favorable opportunity to better make known the work of the Pontifical Missionary Societies, to promote its membership, and to encourage the collection for the missions; but above all, as a holy crusade, it would gently compel the Sacred Heart of Jesus to obtain that the universal recognition of His divine kingship be hastened.

[*Latin ed. p. 24*]

The Acts of the Apostolic See record: This sentiment, Holy Father, is also shared by the various National Councils of the Work, and by numerous and distinguished personalities of the clergy and the Catholic laity. Therefore, the General Superior Council humbly requests Your Holiness to deign to prescribe such a Missionary Day. This missionary day must in no way prejudice the missionary festivals already customary, nor impede the collections prescribed. In concreto, the General Superior Council humbly supplicates: 1) that a Sunday be fixed, specifically the penultimate Sunday of Oc-

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tober, as a Day of prayer and missionary outreach throughout the Catholic world; 2) that on said Sunday, in all Masses, the prayer *Pro Propagatione Fidei* be added as an obligatory collection; 3) that the preaching on that Sunday be of a missionary nature, with particular reference to the Work of the Propagation of the Faith, encouraging the faithful to enroll in the aforementioned Work; however, it is not intended to necessarily limit the preaching to the missions alone; 4) that a Plenary Indulgence be granted, applicable to the deceased, to those who on that Sunday will receive Holy Communion and pray for the conversion of the infidels; 5) Furthermore, the General Superior Council humbly requests that, on the occasion of missionary festivals and congresses, the votive Mass *Pro Propagatione Fidei* may be celebrated solemnly, even on days of double major rite, or on minor Sundays.

ROMAN. His Most Holy Lord, our Pope Pius XI, graciously granting indulgence to the votes and prayers offered to Him, has deigned to approve and grant these requests; and, with prudent judgment, has ordered that the Ordinaries should, for the present, execute the decree of this Sacred Congregation of Rites: provided that the rubrics and other matters legally to be observed are maintained. Contrary things notwithstanding.

"On the 14th day of April, 1926.

[Signature] Card. VICO, Archbishop of Porto and Santa Rufina, Prefect.

[Signature] S. Angelus Mariani, Secretary of the Sacred Congregation."

[*Latin ed. p. 25*]

Sacred Congregation of Rites, §5 II, concerning additions and variations in the Feast of Saint John of the Cross, Confessor and Doctor of the Church. On November 24th, of Saint John of the Cross, Confessor and Doctor of the Church, the following additions are made to the Common Office of Doctors: In the Vespers, after the "Magnificat" antiphon, add: "O Doctor, the light of the holy Church, blessed John, lover of divine law, pray for us to the Son of God." The prayer: "O God, who made Saint John, your Confessor and Doctor, outstanding in perfect self-denial and love of the Cross: grant that, constantly adhering to his example, we may attain eternal glory. Through our Lord." To the sixth reading, in the last period, add: "...He, who even before and after his death shone with brilliant signs, was raised to the number of the Saints by Benedict XIII, and Pius XI, after consultation with the Congregation of Sacred Rites, declared him Doctor of the Universal Church." In the Second Vespers, after the "Magnificat" antiphon, add: "O Doctor." In the Mass, after the "Oremus," add the following: "O God, who made Saint John, as in the Office." Add to the Roman Martyrology: "On November 24th, Saint John of the Cross, Confessor and Doctor of the Church, and Saint Teresa, companion in the reform of the Carmelites; whose birthday is celebrated on the nineteenth day before the Kalends of January." On December 14th, in Spain, is the feast day of Saint John of

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the Cross, Confessor and Doctor of the Church, who was a companion of Saint Teresa in the reform of the Carmelites. However, his own feast day is celebrated on the eighth day before the Kalends of December.

[*Latin ed. p. 26*]

Acts of the Apostolic See - Official Commentary 26. The Most Holy Lord, Our Pope Pius XI, having considered the following additions and variations to the Office and Mass concerning Saint John of the Cross, Confessor and Doctor of the Church, as well as the eulogy in the Roman Martyrology, approved them, having been revised and prepared by the aforementioned Sacred Congregation. Notwithstanding any objections. On November 24, 1926. Signed: Cardinal Vicó, Prefect of the Congregations of Portuensis and San Ruffina, and Sacred Consistory. L. © S. Angelus Mariani, Secretary.

III: FOR THE CITY AND THE WORLD.

On April 27th, the Feast of Saint Peter Canisius, Confessor and Doctor of the Church.

DUPLEX (Both Vespers).

Common to the Doctors.

"To the Great Doctor!" (omitting the following: IN VESPERS).

Antiphon: "O, best of Doctors, holy light of the Church, blessed Peter, lover of divine law, pray for us to the God of all, alleluia.

Prayer: "O God, who strengthened blessed Peter, your Confessor, with virtue and doctrine, mercifully grant that by his example and warnings, the erring may be converted to salvation, and the faithful may persevere in the confession of truth. Through our Lord."

And the Commemoration of the Blesseds, Martyrs, Pope Clement and Pope Marcellus:

Antiphon: "Holy and just, rejoice in the Lord, alleluia: God has chosen you for his inheritance, alleluia."

"Precious in the sight of the Lord is the death of his saints."

Prayer: "May the precious confession of the Blessed Martyrs, and also the constant intercession of Pope Clement and Pope Marcellus, protect us, O Lord. Through our Lord."

[*Latin ed. p. 27*]

S. Congregation of Rites, 27, Nocturne I: Readings from Scripture. XII Nocturne, Reading IV. Peter Canisius was born in Nijmegen, in Germany, in the very year in which Luther openly revolted against the Church in Germany, and Ignatius of Loyola, in Spain, having abandoned earthly military service, turned to fighting for the glory of God: for God was foretelling through him those adversaries who would later have him as their

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leader in the sacred military order. In Cologne, where he had gone for the sake of studies, he vowed himself to perpetual chastity to God, and shortly afterwards, he gave the name "Society of Jesus" to the order. Ordained a priest, he immediately undertook to defend the Catholic faith against the intrigues of the innovators, through missions, sermons, and writings. Due to his outstanding wisdom and skillful handling of affairs, he was highly sought after by Cardinal Augustino and by papal legates, and he attended the Council of Trent on several occasions; he also took care to properly promulgate and implement the decrees of the Council, by the authority of Pope Pius IV, throughout Germany. Ordered by Paul IV to go to the assembly in Piotrków Trybunalski, and employed by Gregory XIII on other missions, he always faced difficulties with a cheerful and unwavering spirit, and he dealt with the most serious matters of religion, and even brought about a happy outcome, even amidst the most bitter divisions. R.J. Honesty. Reading V. Inflamed by the fire of charity, which he had abundantly received in the Basilica of the Vatican from the depths of the Heart of Jesus, and solely intent on amplifying the divine glories, it is scarcely possible to say how many labors he undertook, and how many hardships he endured, over more than forty years, in order to defend several German states and provinces either from the contagion of heresy, or to restore those infected with heresy to the Catholic Faith. In the Lisbon and Augsburg assemblies, he stirred up the princes of the empire to defend the rights of the Church and to improve the morals of the people; in Worms, he silenced the impious teachers who were inciting unrest. Appointed prefect of the Upper German Province by Saint Ignatius, he founded houses and colleges in many places. He devoted all his efforts to promoting and expanding the German College, established in Rome; he restored studies in the sacred and human disciplines, which had fallen into a deplorable state; he wrote two excellent volumes against the Magdeburg Centuriates; and he published many other works, highly suitable for the instruction of the people, and which have been universally approved by the judgment of theologians and the public use of three centuries.

[*Latin ed. p. 28*]

Acta Apostolicae Sedis - Official Commentary 28. He, who was called the scourge of heretics and another apostle of Germany, was truly worthy to be considered divinely chosen to safeguard religion in Germany. 3$. He loved. Lesson VI Among these things, he was accustomed to join himself to God through frequent and constant prayer, often shedding tears, and sometimes his mind was withdrawn from worldly matters. Being held in great honor by the most illustrious men and by four Popes, he felt himself so humbled that he would say and be the least of all. He refused the bishopric of Vindobo once, then again, and a third time. Obedient to his superiors, he was ready to abandon or undertake anything according to their wishes,

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even at the risk of his health and life. He perpetually preserved his chastity through voluntary restraint. Finally, in Friburgi Helvetiorum, where he had labored greatly in the last years of his life for the glory of God and the salvation of souls, he departed this life on the twenty-first day of December, in the year one thousand five hundred and ninety-seven, in the seventy-eighth year of his age. This staunch defender of Catholic truth was, indeed, added to the ranks of the blessed by Pope Pius Ninth; and by new and shining signs, Pope Pius Eleventh, the Supreme Pontiff, in the Jubilee year, added him to the number of the saints, and declared him a Doctor of the Universal Church. 1$. This man. IN III NOCTURNO Lesson from the holy Gospel according to Matthaeum, Chapter V, verses 13-19 Lesson VII ' At that time: Jesus said to his disciples: You are the salt of the earth. But if the salt should lose its savor, wherewith shall it be salted? And the rest. Homily of Saint Peter Canisius, Priest (Notes on the Gospels, on the feast of Saint Martin, Bishop, after the Introit) I will love and honor the apostles sent by Christ, and their successors, who diligently and tirelessly cooperate in spreading the seed of the Gospel, and who can rightly testify: "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God." For Christ willed that, through such ministers and messengers, the light of the Gospel should be kindled by a flame from heaven, and that it should be kept burning, not...

[*Latin ed. p. 29*]

The Holy Congregation of Rites has decreed, but it is placed upon the candelabrum, that its light may shine far and wide, and that all the darkness and errors, both of the Jews and of the Gentiles, may be dispelled. R. This is it. Lesson VIII. It is not enough for the evangelical Doctor to shine with the word to the people, and to proclaim his voice in the wilderness, and to devote himself to helping many in piety, lest, if he neglects the ministry of the word, he be called a mute dog, unable to bark. But it is also necessary for him to burn with zeal, so that, instructed by works and charity, he may adorn his evangelical office, and follow Paul as his leader. For he, not content to be a bishop of the Ephesians, said: "Preach this, and teach it; labor as a good soldier of Christ Jesus; and he evangelized constantly, both among friends and enemies, and, having gathered together the bishops at Ephesus, he said with a clear conscience: You know that you have not seen me laboring among you, working with humility, serving you, not only in Ephesus, but also in the regions beyond, preaching the Gospel of God from house to house, testifying to Jews and Gentiles about repentance toward God and faith in our Lord Jesus Christ." 1. In the midst of the Church. Tuesday of the Rogation Days, IX Lesson from the Homily for the Feast, and its commemoration is celebrated in the Lauds; otherwise, Lesson IX. Such a shepherd ought to be in the Church, who, as Paul did, is all things to all men, so that in him the sick may find healing, the sorrowful,

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joy, the despairing, hope, the ignorant, instruction, the doubtful, counsel, the penitent, forgiveness and solace, and whatever is necessary for the salvation of each person. Therefore, Christ rightly said, when he wished to establish the first teachers of the world and of the Church, that it was not enough to say to his disciples: "You are the light of the world," but he also added: "Nor can a city built on a hill be hidden, nor do men light a lamp and put it under a bushel, but on a stand, that it may shine on all who are in the house." For they err who think that they can satisfy their office more by the splendor of doctrine than by the integrity of life and the ardor of charity. To God we give praise. LESSON FOR THE FEAST COMMEMORATED TO BE READ AT MATINS ACCORDING TO THE RUBRICS. Lesson IX. Peter Canisius, born at Nymwegen in Gelderland, immediately after having devoted himself to the Society of Jesus, undertook to defend the Catholic faith against the intrigues of the innovators, through embassies, sermons, writings, and books. For the greater glory of God.

[*Latin ed. p. 30*]

Acts of the Apostolic See - Official Commentary. It is scarcely possible to recount, with sufficient detail, the labors and hardships he endured over more than forty years. He attended the Council of Trent on several occasions, traveled extensively throughout the regions of Germany, diligently promoted salutary institutions publicly and privately, and defended numerous cities and provinces either from the contagion of heresy or restored those infected by heresy to the Catholic faith. As Prefect of the Province of Upper Germany for Saint Ignatius, he founded houses and colleges in many places. Against the Centuriates of Magdeburg, he wrote two excellent volumes, and published many other works on the highest Christian doctrine, which, according to the judgment of theologians and the long experience of the people, are most excellent; therefore, he was rightly called the scourge of the heretics and the second Apostle of Germany. Finally, in Freiburg in Switzerland, having reached his seventy-seventh year, he peacefully departed this life in the Lord on the twenty-first of December, in the year 1597. Pope Pius XI added him to the calendar of saints and, at the same time, declared him a Doctor of the Universal Church. *Te Deum*. Vespers from the following chapter, Commemoration of the preceding day, and of Saint Vitalis, Martyr. Mass. In the middle of the Church, besides the Prayer: "O God, who for the defense..." as in the Office. IN THE ROMAN MARTYROLOGY. On December 21st, the birthday of Saint Peter Canisius, a priest of the Society of Jesus and a Confessor, distinguished for his doctrine and sanctity, who strenuously defended and spread the Catholic faith during the difficult times in Germany. Pope Pius XI, the Supreme Pontiff, added him to the list of saints and, at the same time, declared him a Doctor of the Universal Church; and he decreed that his feast should be celebrated on the fifth day before the Kalends of May. April 27th, first place: Saint

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Peter Canisius, a priest of the Society of Jesus, a Confessor, and a Doctor of the Church; who departed this life to the Lord on the twelfth day before the Kalends of January. His Holiness, Pope Pius XI, referring the matter to the undersigned Cardinal, Prefect of the Congregation of Sacred Rites, ordered that an Office and Mass proper to him, as well as an epitaph to be inserted in the Roman Martyrology, be composed.

[*Latin ed. p. 31*]

Most Holy Congregation of Rites, 31 of Saint Canisius. The Confessor and Doctor of the Church, revised and amended by the Sacred Congregation of Rites, as is appended here, "has deigned to approve it benignly; and it is granted that it be used by the entire Church on the feast day of the same Saint, the Doctor: with the rubrics observed. Contrary opinions notwithstanding. On the 24th of November, 1926. [Signed] A. CARD. VICO, Archbishop of Porto and Santa Rufina, 8. B. G. Prefect. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis - Official Commentary 32

SACRED ACTS OF THE PENITENTIARYRIBUNALS OF THE APOSTOLIC HOLY SEE (OFFICE OF INDULGENCES)

PRAYERS FOR THE GRANTS OF INDULGENCES

I.

O Jesus, most sweet Redeemer of the human race, look upon us [humbly prostrate before your altar]. We are yours, and we wish to be yours; and that we may be more firmly united to you, let each of us today spontaneously dedicate himself to your most holy Heart. Many have never known you; many, having scorned your commandments, have rejected you. Have mercy, most benign Jesus, upon both, and draw all to your sacred Heart. Be King, O Lord, not only of the faithful who have never departed from you, but also of the prodigal sons who have abandoned you: may they hasten to return to their father's house, lest they perish from misery and hunger. Be King of those whom error of opinion has deceived, or whom discord has separated, and bring them back to the harbor of truth and to the unity of faith, that soon there may be one flock and one shepherd. Be King of all those who are still in the darkness of idolatry or Islamism, and do not hesitate to reclaim them for the light and for your kingdom. Finally, look with the eyes of mercy upon the children of that nation which was so long the chosen people; and may the Blood, which was once invoked over them, now also descend upon them, a cleansing of redemption and of life. Grant, O Lord, to your Church security with freedom; grant tranquility and order to all nations; may it be that from both ends of the earth, a single voice may

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resound: "Praise be to the divine Heart, through which salvation has been granted to us: to him be glory and honor forever and ever. Amen."

II.

Look with the eyes of mercy upon the children of that nation which was so long the chosen people; and may the Blood, which was once invoked over them, now also descend upon them, a cleansing of redemption and of life.

1. The Italian text and the versions, proposed by S. B. C., are to be found in A. A. S., year 1925, pages 542 and following.

2. If these words are omitted, as may be appropriate, the Indulgences are not lost.

[*Latin ed. p. 33*]

33. The Apostolic Penitentiary, on the 16th of July, 1926, Our Most Holy Lord, Pope Pius XI, by divine Providence, having granted an audience to the undersigned Cardinal Penitentiary Major, deigned benignly to grant an Indulgence of three hundred days to the Christian faithful, each time that they shall recite integrally the aforementioned formula, as stated above in number I, at least with a contrite heart; and an Indulgence of one hundred days, each time that they shall pronounce the invocation, excerpted from the same formula, as above, in number II, also at least with a contrite heart. Furthermore, to those who shall complete either the aforementioned formula or the invocation alone daily for a month, a plenary Indulgence has been granted, provided that the usual conditions are fulfilled. This decree is valid forever, without any further Brief being required. Notwithstanding any contrary decrees. FR. ANDREAS CARD. FRÜHWIRTH, Penitentiary Major. L. © S. I. Teodori, S. P. Secretarius. ACTA, vol. XIX, n. 1. — 15-1-927.

[*Latin ed. p. 34*]

Acta Apostolicae Sedis - Official Commentary 34, DIARY OF THE ROMAN CURIA: Notification concerning the restoration to public life of a Ruthenian priest, Stephen Dzubay, formerly the Ordinary of the Ruthenians in the United States of America, and General Vicar, who, having unfortunately fallen into schism, and having even attempted to obtain promotion to the dignity of a bishop, has, since the month of February of the year 1924, shown, as far as it is permissible for a man to judge, true repentance, having solemnly sworn to amend his errors, and, having been duly absolved from censures, has been received back to participation in the Sacraments, albeit as a layman, with a clear irregularity, and with the express declaration that he will never be recognized as a Bishop. Therefore, it is not surprising that, after the subsequent manifestation of clearer and more constant signs of true and steadfast repentance, the Holy See, with its benignity, soon restored him to the celebration of the Holy Mass, under certain clauses and restrictions.

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SACRED CONGREGATION OF RITES: Tuesday, November 30, 1926, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, before the judgment of the Most Reverend and Illustrious Lords Cardinals who comprise the same, the following matters were presented:

1. Introduction of the Cause of Beatification and Canonization of the Servant of God, Sister Mary of Jesus, a professed religious of the Order of Discalced Carmelites.

2. Confirmation of the worship long immemorially rendered to the Servant of God Stilla, a Virgin, known as Blessed.

3. Resumption of the Cause of Canonization of Blessed Lucy Filippini, Foundress of the Maestre Pie Filippini (Pious Filippini Sisters).

4. Concerning the examination of the writings of the Servant of God Giuseppe Giraldi, a professed lay brother of the Order of the Friars Minor.

5. Concerning the examination of the writings of the Servant of God Maria Celina, of the Third Order of St. Francis.

6. And finally, concerning the examination of the writings of the Servant of God Maria Veronica of the Most Sacred Heart of Jesus, Foundress of the Sisters Victims of the Most Sacred Heart.

Tuesday, December 7, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Illustrious Lords Cardinals, the Most Reverend Prelates, and

[*Latin ed. p. 35*]

The Diary of the Congregation of Religious, No. 35. The theological consultants, comprising the same Congregation, discussed and gave their opinion on the question of heroic virtues in the cause for the beatification and canonization of the Venerable Servant of God, Maddalena, Marchioness of Canossa, Foundress of the Institute of the Daughters of Charity. On Tuesday, December 21, 1926, before the Most Reverend and Most Eminent Cardinal Gaetano Bisleti, Promoter of the Cause for the beatification and canonization of the Venerable Servant of God, Mary Crucified of Eosa, Foundress of the Handmaids of Charity, the Preliminary Congregation of the Sacred Rites was held, in which the Most Reverend Prelates and the theological consultants of the same Congregation discussed the aforementioned doubt concerning the heroic nature of the virtues exercised by the same Venerable Servant of God. On Tuesday, January 11, 1927, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Most Eminent Cardinals, and with the votes of the Most Reverend Prelates and the theological consultants comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the doubt concerning the heroic nature of the virtues exercised by the Venerable Servant of God,

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Vincenza Cerosa, Co-foundress of the Sisters of Charity in Lovere.

NOTE OF THE CONGREGATIONS OF THE SACRED RITES TO BE HELD IN THE YEAR 1927:

1. - January 11. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Vincenza Cerosa.

2. - January 18. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Mary Dufrost de Lajemmerais, widow D'Youville.

3. - January 25. Ordinary Congregation.

4. - February 8. General Congregation.

5. - February 22. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Paola Frassinetti.

6. - March 8. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Elizabeth Canori-Mora.

7. - March 15. Preliminary Congregation concerning the virtues of the Venerable Servant of God, Elizabeth Bichier des Ages.

8. - March 22. Particular Ordinary Congregation.

9. - April 5. General Congregation.

10. - April 26. Preparatory Congregation concerning the miracles of the Blessed Catherine Thomas.

11. - May 3. Preliminary Congregation concerning the virtues of the Servant of God, Corrado de Parzham.

12. - May 17. Ordinary Congregation.

13. - May 24. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Joanna Delanoue.

[*Latin ed. p. 36*]

Acts of the Apostolic See - Official Commentary 36 14. - June 14. General Congregation. 15. - 21 » New Preparatory Congregation concerning the virtues of the Venerable Servant of God. 16.-25 » Preparatory Congregation concerning the virtues of the Servant of God, Gemma Galgani. July. Ordinary Congregation. 18. - 12 17. - 5 » General Congregation. 19 - 26 » Preparatory Congregation concerning the virtues of the Venerable Servant of God, Alice Le Clerc. 20. - 2 August. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Catherine Labouré. 21. - 25 October. Preparatory Congregation concerning the virtues of the Servant of God, Professor Contardo Ferrini. 22.- 8 November. Particular Ordinary Congregation. 23. - 22 » Preparatory Congregation. 24. - 29 » General Congregation. 25. - 13 December. Preparatory Congregation concerning a miracle of the Blessed Theophilus of Corbetta, and concerning a miracle of the Venerable Teresa Bedi. 26. - 20 » Ordinary Congregation.

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SECRETARY OF STATE

By means of documents from the Secretary of State, the Holy Father Pius X, may he happily reign, deigned to appoint:

9 December 1926.

The Most Reverend Lords Cardinals Bonaventura Cerretti and Carlo Perosi, as Members of the Sacred Congregation of Sacraments.

16 » » The Reverend Father Carlo Fontaine, of the Mission, and the Reverend Father Tito of St. Paul, of the Passionists, as Consultors of the Sacred Congregation of Religious.

1 January 1927.

The Most Reverend Lords Cardinals Bonaventura Cerretti and Carlo Perosi, as Members of the Sacred Congregation of the Council.

By Apostolic Briefs, the Holy Father Pius X, may he happily reign, deigned to appoint:

23 November 1926.

The Most Reverend Cardinal Bonaventura Cerretti, as Protector of the Archieconfraternity of the Most Holy Sacrament, Immaculate Conception, Blessed Virgin of the Belt, Saints MM. Trifone, Respicìo, Ninfa, and St. Camillus de Lellis (Rome).

25 » » Monsignor Pietro Di Maria, as Apostolic Nuncio to Berne.

[*Latin ed. p. 37*]

Diarium Romanae Curiae 37, November 29, 1926. The Most Reverend Cardinal Camillo Laurenti, Protector of the Institute of the Sisters Daughters of Saint Mary of Providence (Como). December 20. Monsignor Carlo Chiarlo, Apostolic Delegate for the presentation of the Cardinal's biretta to Monsignor, the Apostolic Nuncio in Poland. Assistants at the Papal Throne: December 14, 1926. Monsignor Giuseppe Bombera, titular Bishop of Gerapolis. December 18. Monsignor Ugo Mac Sherry, titular Bishop of Giustinianopolis. Apostolic Protonotaries, with the right to participate: July 28, 1924. Monsignor Aristide Marques da Rocha, of the diocese of Caratinga. October 4, 1926. Monsignor Antonio Piccinini, of the archdiocese of Modena. December 1. Monsignor Leonzio J. O'Kelly, of the diocese of Salford. December 15. Monsignor Nicola Canali (Rome). December 20. Monsignor Giovanni Tommaso Noonan, of the diocese of Des Moines. Domestic Prelates of the Holy See: July 12, 1921. Monsignor Ignazio Klopotowski, of the archdiocese of Warsaw. April 12, 1926. Monsignor Luigi Lanfranco, of the diocese of Asti. September 3. Monsignor Mose E. Kiley, of the archdiocese of Chicago (Rome). September 30. Monsignor Bernardino Ricci, of the archdiocese of Modena. October 18. Monsignor Francesco Petazzi, of the archdiocese of Milan. November 10. Monsignor Giuseppe Pailhol, of the diocese of Rodez. November

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10. Monsignor Germano Condere, of the same diocese. November 26. Monsignor Antonio Bartossik, of the diocese of Neutra. November 27. Monsignor Antonio Freda, of the diocese of Bisaccia. December 2. Monsignor Ermanno J. Wolf, of the archdiocese of Chicago. December 6. Monsignor Cesare Antonietti, of the diocese of Piacenza. December 22. Monsignor Carlo Marino Thomas, of the archdiocese of Toulouse. December 29. Monsignor Edmondo Kretz, of the diocese of Strasbourg. December 29. Monsignor Ignazio Fahrner, of the same diocese. HONORS. By Apostolic Briefs, the Holy Father, Pope Pius XI, of blessed memory, deigned to bestow: The Knighthood of the Order of Saint Sylvester: January 4, 1927. Upon Mr. Guglielmo Federico Smits, of the diocese of Bois-le-Duc. The Plaque of the Order of Saint Gregory the Great, a civil honor: January 7, 1927. Upon Mr. Giuseppe Crostarosa (Rome).

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary. The Order of Saint Gregory the Great, civil class: April 17, 1926. To Mr. Guglielmo D. Guthrie, of the archdiocese of New York. July 16th. To Mr. Guglielmo De Munck, of the archdiocese of Malines. October 5th. To Mr. Dario Ferrari, of the archdiocese of Modena. October 6th. To Mr. Nicola Ottavio Giuseppe Buisseret, of the archdiocese of Malines. November 15th. To Mr. Arturo Ledere, of the archdiocese of Quebec. November 27th. To Mr. Paolo Buttarelli (Rome). January 4, 1927. To Mr. Norberto Cornelio M. Smits van Oyen, of the diocese of Bois-le-Duc. January 7th. To Mr. Costantino Parisi (Rome). The Order of Saint Gregory the Great, military class: January 7, 1927. To Mr. Arcangelo De Mandato, Commander of the Pontifical Gendarmerie. The Knighthood of the Order of Saint Gregory the Great, civil class: 1926. To Mr. Tommaso Giordano, of the archdiocese of New York. To Mr. Cornelio Gallagli, of the same archdiocese. To Mr. Conde B. Pallen, of the same archdiocese. To Mr. Leone Helbig, of the diocese of Liegi. June 23rd. To Mr. Giuseppe Claes, of the diocese of Liegi. To Mr. Pietro Perin, of the diocese of Treviso. June 9th. To Mr. Antonio Ruffu, of the diocese of Trenton. July 20th. To Mr. Filippo Silvestri, of the diocese of Poggio Mirteto. August 25th. To Mr. Filippo Dorneich, of the archdiocese of Freiburg im Breisgau. October 21st. To Mr. Giovanni Jörgensen, of the Apostolic Vicariate of Dalmatia. November 10th. To Mr. Federico Morassutti, of the diocese of Concordia. November 20th. To Mr. Domenico Presutti (Rome). November 24th. To Mr. Eugenio Mathon, of the diocese of Lille. December 1st. To Mr. Emilio Seignobos, of the archdiocese of Lyon. To Mr. Francesco Saverio Seehuber, of the diocese of Regensburg. To Mr. Carlo Burtschell, of the diocese of Strasbourg. April 4th. To Mr. Giovanni Lorton, of the archdiocese of Lyon. April 14th. To Mr. Enrico Nieuwenhuijzen, of the archdiocese of Utrecht. April 15th. To Mr. Domenico Tamagnone, of the archdiocese of Turin. April 20th. To Mr. Luciano Michelot, of the archdiocese of Paris. April 22nd. To

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Mr. Giuseppe Tosi, of the diocese of Rimini. January 7th. The Knighthood of the Order of Saint Gregory the Great, military class: January 8, 1927. To Mr. Mario Pericoli, lieutenant of the Pontifical Gendarmerie. The Insignia of the Order of Saint Sylvester: December 18, 1926. To Mr. Ettore Martini, engineer, of the diocese of Piacenza.

[*Latin ed. p. 39*]

Diarium of the Roman Curia. The Order of Saint Sylvester, Pope: December 18, 1926. To the Reverend Mr. Giuseppe Calda, of the diocese of Piacenza. The Order of Saint Sylvester, Pope: August 6, 1926. To Mr. Ercole Pisani (Rome). September 7th: To Mr. Enrico Finke, of the archdiocese of Friburgo. September 21st: To Mr. Teodoro Titi, of the archdiocese of Brindisi. January 2, 1927. To Mr. Filippo Chiappe, First Secretary of the Argentine Legation to the Holy See. January 5th: To Mr. Alberto Villegas (Bolivia). The Knighthood of the Order of Saint Sylvester, Pope: June 25, 1926. To the Reverend Mr. Leonardo Doveri, of the diocese of Livorno. June 25th: To Mr. Francesco Stefanini, of the same diocese. October 4th: To Mr. Epimenio Rulli, of the diocese of Sulmona. November 30th: To Mr. Giuseppe Gallina, Doctor, of the Apostolic Prefecture of Rhodes. November 30th: To Mr. Francesco Giuseppe Cremer, of the archdiocese of Colonia. December 13th: To Mr. Tommaso F. Forschner, of the archdiocese of Chicago. December 15th: To Mr. Antonio Rossi (Rome). December 22nd: To Mr. Ernesto Montiroli (Rome). January 7, 1927. To Mr. Elia Ballivian del Castillo (Bolivia).

BY THE GRACE AND AUTHORITY OF HIS HOLINESS.

With letters from His Eminence, the Monsignor Major Domo, the Holy Father, Pope Pius XI, may He reign happily, deigned to appoint:

Secret Chamberlains, honorary:

September 30, 1926. Monsignor Lorenzo Pucher, of the diocese of Katowice. October 15th: Monsignor Antonio Meneghetti, of the diocese of Treviso. November 25th: Monsignor Pietro Castillo Estrada, of the diocese of Tehuantepec; Monsignor Luigi Carlo Muñoz, of the diocese of Manizales. November 30th: Monsignor Domenico Dottarelli (Rome). November 30th: Monsignor Clemente Storp, of the diocese of Münster. December 1st: Monsignor Ernesto Angelisanti, of the diocese of Ferentino. December 1st: Monsignor Francesco Saverio Di Torrice, of the same diocese. December 1st: Monsignor Luigi Pagano, of the archdiocese of Turin. December 11th: Monsignor Vincenzo Cirilli, of the diocese of Acquapendente. December 13th: Monsignor Emanuele Benigni, of the same diocese. December 13th: Monsignor Vincenzo Pacetti, of the diocese of Orvieto. December 14th: Monsignor Felice Tosini, of the same diocese. December 15th: Monsignor Costantino Zapotoczky, of the diocese of Mukacevo, of the Greek rite.

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December 15th: Monsignor Luigi Romo, of the diocese of Guadalajara.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Official Commentary of the Secret Chamber of Swords and Mantles, Extraordinary, of His Holiness: November 30, 1926. The Most Noble Count Francesco d'Aquino, of the Princes of Caramanico, of the Archdiocese of Naples. Honorary Chamberlain in peacock-blue attire of His Holiness: December 17, 1926. Monsignor Guglielmo Kremer, of the Archdiocese of Kolin. Honorary Chamberlain of Swords and Mantles, Extraordinary, of His Holiness: December 4, 1926. The Most Noble Signor Dorindo Busana, of the Diocese of Guastalla. Honorary Secret Chamberlain of His Holiness: July 10, 1926. Monsignor Giuseppe Branchini, of the Archdiocese of Bologna. Honorary Prelate beyond the City of His Holiness: November 24, 1926. Monsignor Lodovico Panigadi, of the Archdiocese of Modena. December 4. Monsignor Paride Bonezzi, of the Diocese of Guastalla. NECROLOGY: October 1, 1926. Monsignor Agostino Sajegli, Armenian Archbishop of Aleppo. November 21. Monsignor Giuseppe Bocian, Auxiliary of the Ruthenian Archbishop of Leopoli. December 1. Monsignor Edoardo Ilsley, titular Archbishop of Macie. December 2. Monsignor Giacomo Davis, Bishop of Davenport. December 11. Monsignor Maurizio Landrieux, Bishop of Bigione. December 18. Monsignor Francesco Batzan y Urniza, titular Bishop of Nilopoli. December 27. Monsignor Adamo Borghini, Bishop of S. Severo. January 1, 1927. Monsignor Dionisio O'Connell, titular Archbishop of Mariamne. January 4. Monsignor Giovanni Roessler, Bishop of S. Ippolito.

[*Latin ed. p. 41*]

Year XIX - Volume XIX, February 1, 1927, No. 2. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY from the ACTA of Pope Pius XI. A CHIROGRAPH to the Most Reverend Father Peter, titular of Saint Lawrence in Lucina, in the Roman Kingdom, Reverend Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith: CONCERNING ORDERS ISSUED REGARDING THE ITALIAN INSTITUTION NAMED "NATIONAL BALILLA WORK."

Most Reverend Cardinal, We have before us, and have carefully read and meditated upon, the text of the law of April 3, 1926, No. 2247, for the "Establishment of the National Balilla Work for the assistance and physical and moral education of youth"; the text of the Honorable Decree-Law of January 9, 1927, No. 5, for "Amendments to the aforementioned law" (Official Gazette of the Kingdom of Italy, First Part, year 68, number 7, pages 86-88); and the text of the Royal Decree of January 9, 1927, No. 6, for the "Approval of the administrative and technical-disciplinary regulations for the execution of the law of April 3, 1926, No. 2247, concerning the National Balilla Work" (Official Gazette, etc., number 8, pages 104-118).

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No other official text, or even one merely authorized, being at our disposal, we must necessarily limit our considerations and declarations to these, as the grave subject matter demands from Us. And, first of all, that in drafting and promulgating the orders...

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Official Commentary: In the texts mentioned, the intention was to avoid infringing upon the divine prerogatives of the Holy Church and the spiritual rights of a Catholic people, such as the Italian people. We (wish to declare this), and we gladly acknowledge and highly appreciate this. However, we must immediately state that this intention has not been achieved, and that the aforementioned texts, as they currently stand, unfortunately justify those concerns and fears that we already expressed in our last Consistory Address of December 20th. We also wish to immediately add that, in saying this, we do not intend to create difficulties for the government of the country, nor to weaken its prestige and strength, but rather, we intend first of all to free ourselves of our very grave responsibilities before God and before men, and we believe that, if well understood and supported, we can also cooperate for the common good of all. We have said "to free ourselves of our responsibilities"; because it is evident that our silence could too easily lead to the belief that legislative arrangements, in which is provided and prepared (Law of April 3, 1926, article 5; Technical and Disciplinary Regulations, Chapter VIII, articles 36-40) an organized religious assistance for the ministry of specially appointed priests under a central superior (Inspector); assistance and authority that, extending beyond the boundaries of individual dioceses, cannot have the necessary authorization and legitimate mandate, except from this Holy Apostolic See. Now, these are legislative arrangements in which it is prescribed (Technical and Disciplinary Regulations, Chapter VI, article 31) the teaching of a doctrine, which we have reasons to fear is founded upon or culminates in a conception of the State that, by reason of the duty of Apostolic vigilance, we have already had to point out in two Consistory Addresses (December 14, 1925; December 20, 1926) as not conforming to the Catholic conception; these are the very same arrangements that, on the one hand, seem to extend prescriptions and prohibitions to all educational institutions, even those of a moral and spiritual nature, a field that, if anything, falls within the divine mandates of the Catholic Church (Law of April 3, 1926, article 8; Decree of Law of January 9, 1927, article 2); on the other hand, thanks to uncertainty...

[*Latin ed. p. 43*]

The Acts of Pope Pius XI, 43, concerning the designation, do not seem to eliminate all doubt and concern regarding the treatment reserved for certain organizations, namely the Catholic Action (E. D. L. 9 January 1927,

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article 2), and subsequently strike directly at the Italian Catholic Scouts, subjecting over half of its thousand or more units to dissolution (cited E. D. L., article 3), and preventing the remaining units from continuing to exist unless they adopt a new emblem, and with it, as is inevitable, a new name and legal personality (ibid., article 1). It is too clear and evident that We could not allow Catholics in general, but especially Catholics in Italy, and more especially Our dear and beloved young people, and specifically the Italian Catholic Scouts, to have even the slightest appearance of reason or any pretext whatsoever to believe or even to think that We are or could be held responsible for such arrangements; and for this very reason, We have considered and consider it to be a precise duty of the Apostolic ministry divinely entrusted to Us, to break our silence and to expressly disavow such responsibility. And to exhaust, as far as We are concerned, this matter concerning the Italian Catholic Scouts, We have first turned Our attention to the units subject to dissolution (and these are those in places with fewer than 20,000 inhabitants), and We have considered that these dear young people, as the holy King David (2 Kings, 24:14) says to the Lord: "If we must die, let it be by your hand, O Lord, rather than by the hand of men," and that, just as they gathered obeying the voice of the Vicar of Christ, so too, obeying the same voice and with the same blessing, they prefer to dissolve; and We declare them dissolved from the date of this letter. The good God knows how much pain such a decision causes to Our paternal heart, even just thinking of the pain and sacrifices that complying with it inevitably entails for the hearts of so many dear and beloved children. But We know that We can count on their generosity and their fidelity; as We know that We can count on the charity and zeal of their Bishops, their pastors, and their ecclesiastical assistants, to whom We commend them in the depths of Our heart.

[*Latin ed. p. 44*]

We send the official commentary of the Acts of the Apostolic See, so that, in forms which charity and zeal will not fail to suggest, they may continue and intensify among them those efforts which have already sown and matured within their ranks such a harvest of virtues, both civil and religious, as to call down upon them, in a truly wondrous manner, the privileged graces of the highest and most generous vocations. It seems superfluous to add further words, for every sensible and upright man will see and feel how unjust and unworthy it would be to attribute the measure we have taken before God to even the slightest and most distant inspiration of animosity or, as it were, of preventive reprisal. We believe, on the contrary, that we are sparing others the unpleasant task of dissolving or having dissolved so many companies of good and peaceful Young Explorers, of whom so many good, small populations were proud as a particular and cherished ornament. As for the companies of Italian Catholic Young Explorers which

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the new law does not subject to dissolution, we have decided to allow them full freedom to avail themselves of the law, declaring them, as we declare them now, fully autonomous and, we say, free from any regard and bond of collective and, so to speak, official solidarity with the remaining organizations of Catholic Action; free also, it is understood, to continue to call themselves Catholic Explorers (as we prefer and have always preferred to "Scouts," also for the love of the mother tongue), confident and certain that they will always, indeed, ever more, do honor to that glorious and holy designation of "Catholics," translating into the practice of all their private and public life that most complete and profound religious cultivation and formation which has always been their principal commitment, and which, we say with profound satisfaction, has been their great merit and honor. Such a decision, and as we have specified it, seems to us fitting and necessary, because, on the one hand, we cannot deny to so many Catholic Explorers (and as they are classified, their number is by far the greater) the good and the honor of continuing to be and to call themselves such; on the other hand, Catholic Action itself and all its organizations must and will remain outside.

[*Latin ed. p. 45*]

Acts of Pope Pius XI, 45 and following, above all political factions: Now, the National Balilla Organization, although declared national, is undoubtedly within the current of a political party, as is evident from the entire Regulation, and more clearly from certain articles thereof (Technical and Disciplinary Regulations, Chapter VI, articles 31 and following). From the beginning, we have alluded to an "uncertain designation," which has caused doubts in many and concerns regarding the organizations of the Catholic Action; we wished to refer to the final paragraph of article two of the Royal Decree of January 9, 1927, which states that the previous provisions do not apply to "organizations and works with predominantly religious purposes." We are pleased to state, to the relief of many, that, based on certain and evident signs, it appears certain that among these organizations and works, those of the Catholic Action are indeed included. No one can be more consoled by this than We, because We have always considered and desired that the religious purposes of the Catholic Action be not only predominant, but essential, so much so that in Our first Encyclical, *Ubi arcano*, We defined it as the cooperation of the laity in the hierarchical apostolate, and We declared that it should be considered by the sacred Pastors as a necessary part of their ministry and by the faithful as a duty of Christian life. It remains for Us, Your Eminence, to confide to you Our paternal concerns regarding the matter that is certainly the most important of all, namely, the religious instruction and religious upbringing of so many young people, who are dear to Us, and whom the law calls to participate in the National Balilla Organization. If, for the very historical reasons that We

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mentioned to you on February 18, 1926, this important and delicate matter could not be addressed in the ways and forms that its very nature required, this cannot and must not be a sufficient reason to deprive so much youth of the most valuable and essential educational element. After meditating and seeking before God a suitable and opportune provision, it seemed to Us that a simple exegetical clarification would suffice.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary on the Regulations (1st section) regarding the referral of the directors of the National Balilla Organization to their respective Bishops: these, possessing greater knowledge of their priests, will be able to indicate those most suitable for the task, and will be able to more closely and effectively supervise and direct their work; and, furthermore, no sacred canon prevents them from delegating, for the purpose in question, their jurisdiction over the priests themselves to the Prelate of Castres, thereby also obtaining that unity and centralization of inspection and direction, the utility and appropriateness of which We will not question; and We do not even wish to exclude the possibility that, with changing circumstances, time, experience, and good will may render even better provisions possible.

We were obligated, by the holiness of the Apostolic ministry divinely entrusted to Us, to express with all sincerity and frankness Our entire thought, while We are observed and consulted from all sides. Never, as in these recent times (even due to what unfortunately occurs in other countries, both near and far), have We prayed and had prayers offered for Us to receive graces and enlightenment from God. We are confident that You, along with those who will read Us after You, share Our view; that is, that it is very difficult, in Our current circumstances and given the state of affairs, to devise and propose anything better or more suitable from Us. And with this confidence, We wholeheartedly bless You.

January 24, 1927.

PIUS PP. XI

[*Latin ed. p. 47*]

•Acts of Pope Pius XI, 47. APOSTOLIC LETTERS. I. THE PRINCIPAL CHURCH OF S. MARINE, WITH THE EPITHET "LUMIN," IS ENHANCED WITH HONORS AND PRIVILEGES OF A BASILICA MINOR. PIUS XI. For the perpetual memory of the matter. — It has clearly come to Our knowledge that the principal church of the Republic of S. Marine, a noble structure adorned with marble and embellished with numerous works of art, excels both in antiquity and in historical memories; for it rises above the ancient church of St. Marine, whose origin, it is said, dates

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back to the seventh century. Among the many and illustrious relics with which the sacred curial edifice is enriched, both inhabitants and visiting faithful, and those coming from afar, devoutly venerate the sacred body of St. Marine, the founder and patron of the Republic which bears his name, which is religiously preserved there. Worthy priests, devoted to the sacred ministry, serve in that place in the divine cult, fulfilling their duties with all reverence, diligence, and decorum, using the customary and precious sacred vestments. On more solemn days, the pastors and priests of both the clergy participate in the functions, to which, not infrequently, the directors of the Republic's government, as well as noble and distinguished men, contribute collegially. It is indeed fitting to remember that in the same curial church, on designated days and after appropriate prayers, the election and confirmation of the ten Regents of the Republic take place by lot and by scrutiny of votes. Having these things in mind, and after Our beloved son Aloysius Ceccoli, archpriest of the aforementioned church of St. Marine and episcopal auditor, having expressed his and the common desires, supplications, and prayers of the government, the clergy, and the people of the Republic of St. Marine, that We might raise the aforementioned church to the dignity of a Basilica Minor, and these requests having been supported by the most excellent suffragium of the Most Reverend Prelate, We have freely and gladly considered it fitting to grant these requests. After also having consulted with the Most Reverend Father Noster Anthony, Cardinal of the Roman Church, Bishop of Portuensi and of Santa Rufina, Prefect of the Congregation of Sacred Rites, — having considered the authority of both ecclesiastical and civil documents, by Our own motion and from certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We decree that the parish church of St. Marine shall, perpetually, be raised to the rank of a Basilica.

[*Latin ed. p. 48*]

Acts of the Apostolic See - Official Commentary 48. To promote the lesser title and dignity, with attached privileges and honors, according to custom and decrees. We establish, decree, and declare that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that they shall, for those to whom they pertain, or who may pertain to them, now and forever, serve as a valid support; and that they shall be duly established and defined, and that, from this moment, anything to the contrary shall be declared null and void, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-first day of the month of July, in the year 1926, in the fifth year of Our Pontificate. P. Cam. GASPARRI, Secretary of State.

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AN APOSTOLIC VICARIATE IS ESTABLISHED FROM THE TERRITORY SEPARATED FROM THE APOSTOLIC VICARIATE OF NOVA ANTUERPIAE IN THE BELGIAN CONGO; HIS HOLINESS, POPE PIUS XI, FOR THE SAKE OF FUTURE MEMORY.

— Since the Christian cause has also flourished so happily in regions of Africa, that, with the increase in the number of the faithful, it now seems opportune to establish new prefectures and apostolic vicariates there, for the good of religion and the increase of faith; and since, in the Belgian Congo Mission, where the present Apostolic Vicariate of Nova Antuerpiae exists, it seems highly advisable to establish a new prefecture in order that more abundant fruits may be produced, We, after consultation with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, have considered it necessary to establish the following: Namely, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these presents, We separate from the present Apostolic Vicariate of Nova Antuerpiae in the Belgian Congo, that territory commonly called Lulonga, where the Fathers of the Seminary or Institute of Mill Hill have long labored; and We constitute that part, thus separated or dismembered, into a new Apostolic Prefecture, named Bàsankusu, which We entrust to the same Fathers of the Institute of Mill Hill. The boundaries of the newly established Prefecture shall be as follows: to the north and to the east, the boundaries are the banks of the rivers Lulonga-Lopori or the peaks of the mountains between the Congo River and the rivers Lulonga-Lopori; to the south, the southern limits...

[*Latin ed. p. 49*]

Acta Pii PP. XI 49, concerning the boundaries of the territory of the apostolic prefecture of Coquilhatville, namely the northern limits, which are the course of the river Shelemba; to the west, the river Congo. We command, we decree, that these present Letters shall always exist and remain firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or may pertain, shall, now and in the future, most fully support them; and that they shall be duly judged and defined; and that whatever is contrary to them shall, from this moment, be null and void, if anything should happen, by anyone, knowingly or unknowingly, to be attempted concerning these matters. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of July, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Prefect of the Sacred Congregation for the Propagation of the Faith.

III. DIVISION OF THE TERRITORY OF THE APOSTOLIC VICARIATE OF NYASSA AND INCORPORATION INTO THE APOSTOLIC PREFEC-

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TURE OF ZAMBESIA; THE NEW BOUNDARY IS ESTABLISHED. PIUS PP. XI. For the sake of future remembrance.

The office of our supreme apostolate, by which we are divinely appointed on earth, urges us to ensure that these matters, for the good of the Catholic name and the eternal salvation of the faithful, may proceed well, prosperously, and happily. Indeed, when the venerable brother Maturinus Guillemé, titular Bishop of Matera, and Apostolic Vicar of Nyassa, in Central Africa, earnestly requested us to separate a certain part of the territory of his mission from the vicariate itself and to assign it to the neighboring apostolic prefecture of Zambesia, with the consent of the Ordinary of the aforementioned prefecture, so that better spiritual care might be provided for the inhabitants of the aforementioned territory, we readily and willingly considered it fitting to grant the requests of the aforementioned Prelate. Therefore, after consultations with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and with our own initiative, based on certain knowledge and mature deliberation, and with the fullness of our apostolic power, by these presents, we separate and dismember a part of the territory of the apostolic vicariate of Nyassa, located to the left of the river Loangwa, up to the point where it reaches the thirtieth degree of latitude, as well as a part of the territory of the same vicariate located to the left of the same meridian, from the aforementioned vicariate of Nyassa; and we incorporate the same

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - The Official Commentary, divided into two parts, are ceded to and added to the neighboring apostolic prefecture of Zambesia. We declare, order, and command that these present Letters shall remain forever valid and effective, and shall have and obtain their full and complete effect; and that they shall, now and in the future, most amply suffice; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-eighth day of the month of July, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. IV MONASTERY OF SAINT ERENTUDE. S. B. PROKELLENRIED IN THE DIOCESE OF ROTTENBURG. TO THE ABBEY OF ITS OWN RIGHT. PIUS PP. XI For the perpetual memory of the matter. — It is clearly established that, after happily overcoming serious obstacles and difficulties, the nuns of the Order of Saint Benedict, having abandoned their monastery of Saint Gabriel in the city of Prague, have settled in the place called Berthóldstein, in Seccoviensis, within the boundaries of the diocese, and there, with God's favor, the sacred work has

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been increased and strengthened, and they have resolved to establish a new monastery. This monastery was founded through the generosity of certain pious benefactors, with the approval and consent of the Bishop, under the title of Saint Erentrude, near the town of Kellenried in the diocese of Rottenburg; and We formally incorporated said monastery, together with two other monasteries of nuns, into the Beuron Congregation of the Order of Saint Benedict, through a decree of the Congregation of Religious, signed on the eleventh day of the month of May of the current year. Now, however, since all the requirements for obtaining the erection of the aforementioned monastery into an abbey are present, thanks to the tireless efforts of the Archabbot of Beuron, and since the same Archabbot, on behalf of the nuns of Saint Erentrude, as well as on behalf of the governing body of the entire Beuron Congregation, has earnestly implored Us to deign to grant the aforementioned erection, indicating that the cloister of that monastery is perfect, that the building is sufficiently spacious and beautiful, that a not insignificant garden with its adjoining property is found within the cloister walls; and also adding that the number of nuns is considerable.

[*Latin ed. p. 51*]

51 The acts of Pope Pius XI concerning those residing there, and for their support, have been considered sufficiently and thoroughly: We have judged it fitting to readily and willingly grant these things. Therefore, after consultations with the Most Eminent Prince of the Holy Roman Church, Prefect of the Congregation for Religious Orders, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of the present document, and perpetually, We erect the monastery of the Order of Saint Benedict for women, located near the town of Kellenried, within the diocese of Rottembourg, within the territory of Fismes, into an abbey, with the customary rights and privileges. We decree that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and forever support them, and that it shall be rightly judged and determined, and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the 5th day of the month of August, in the year 1926, the fifth year of Our pontificate. P. Card. GASPARRI, Secretary of State.

V. VICARIATE: An Apostolic Vicariate is established in the Apostolic Vicariate of Ning-po, separated from Taichow, within the territory of China, to be entrusted to Chinese priests from the Congregation of Saint Vincent de Paul.

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PIUS PP. XI. For the sake of future remembrance.

The supreme office of the apostolate, divinely entrusted to Us, demands that We diligently determine those things that appear to be conducive to the better administration of sacred affairs. Indeed, when the Apostolic Vicar of Ning-po reported to Us that his vicariate was very extensive, and therefore, with fervent prayers, he urged Us to establish a new apostolic vicariate, separated from this territory, for the more convenient administration of sacred things and for the benefit of the faithful, We have readily and willingly granted this request, for the greater glory of God. Therefore, with the support of the Most Reverend brother Celsus, Archbishop with the title of Theodosia and Apostolic Delegate in China, and after consultations...

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis. – Having carefully considered all relevant matters concerning the affairs of the Propagation of the Faith, and with due regard for our venerable brothers, the Cardinals of the Holy Roman Church, we hereby decree the following: With our own authority, based on certain knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby separate the territory comprising the civil sub-prefectures belonging to the ancient prefecture of Taichow, namely Linghai, Tientai, Sienlcu, Hwabyen, and Wenling, from the apostolic vicariate of Ning-po; and we hereby erect this territory, thus separated or divided by us, into an apostolic vicariate, which we name Taichow, and which we entrust to the care of the Fathers of China from the Congregation for the Propagation of the Faith. We command that these present letters shall always remain valid and effective, and shall produce and obtain their full and complete effect; and that they shall, now and in the future, fully support and benefit those to whom they pertain, or who may pertain to them; and that they shall be duly judged and defined; and that whatever is attempted in this regard, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward, notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of August, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State.

LETTER I TO THE MOST REVEREND FATHER, HENRY, TITULAR BISHOP OF ST. PETER IN MONT AUREO, SECRETARY, CARDINAL REIGY CASANOVA, ARCHBISHOP OF TOLETANUM, CONCERNING THE EUCHARISTIC CONGRESS FROM ALL OF SPAIN.

PIUS PP. XI. Beloved Son, greetings and apostolic blessing.

Among the sacred buildings which the children of Catholic Spain have erected, especially in recent times, this cathedral seems to hold a prominent place, both for its size and for the perfection of its design and the splendor of its ornamentation. This monument to ancestral piety and generosity,

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which was founded seven centuries ago, namely not long after the city of TOLETANUM regained its Christian freedom after being liberated from the dominion of the Saracens, deserves, in truth, to be held in high esteem.

[*Latin ed. p. 53*]

The Acts of Pope Pius XI, number 53, concerning the solemn commemoration, to be held with magnificent ceremonies, of the seven hundredth anniversary from the construction of this wondrous Basilica, which will be completed in the near future. What could be more fitting to stir up the noblest sentiments of faith and piety in the hearts of all, than to recall the examples of our ancestors? You have, therefore, adopted a most opportune plan, beloved Son, with the very intention of increasing the blessedness of secular events, namely, to convene a gathering of the Eucharist from all of Hispania, and also to redeem with a golden crown the image of the celestial Patroness, the Virgin of the Shrine, which you venerate with such singular devotion. Both of these endeavors, which you are already pursuing with such diligence, beloved Son, are, as is well known and evident to Us through your pastoral zeal, certain to bear abundant fruit in holiness for the clergy and the people. Indeed, with regard to gatherings of this kind concerning the Eucharist, it has been demonstrated by long experience that they commonly increase charity towards the august Sacrament, and that the faithful are inflamed with a greater desire for the virtues which Christ Jesus, hidden under the Eucharistic veils, exhibits and proposes for imitation, and that the royal dignity of the Sacrament is recognized both privately and publicly, so that all may, each in his own way, profess obedience to our Lord, not so much with words, as by openly demonstrating a more perfect way of life. And you, beloved Son, strive to promote the cult of the Most Blessed Virgin, which is most closely connected with the most holy cult of the Eucharist; for the faithful ought to remember that the Body of Christ, of which we happily partake, is that very Body which was brought forth by the Virgin for the salvation of the world. Therefore, the forthcoming secular commemorations, which you approach with such joyful anticipation and with the certain expectation of great benefits, fill Us with no small joy; for We foresee that not only your diocese, but the entire clergy and people of Hispania will never depart from the faith of their ancestors, of which wondrous vestiges are marvelously preserved in the temple of Toletano, and in so many other singular works and artistic creations, but rather that they will daily strive to emulate the ancient piety with ever greater fervor. Communicate these our desires to all those who will come to the Eucharistic gathering from throughout the nation, beloved Son, and may the celestial Patroness of the Toletanos, through her intercession, obtain that these things may be accomplished. May the divine Conciliatrix of heavenly gifts and witness of our paternal benevolence be our apostolic blessing, which We impart with all our heart to you, beloved

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Son, to the entire clergy and people, and to all those who participate in the Eucharistic gatherings and other ceremonies. Given at Rome, at Saint Peter's, on the fourth day of the month of October, in the year 1926, in the fifth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 54*]

Acta Apostolicae Sedis - Official Commentary 54 II A. D. JULY BRETON, RECTOR, AND THE DECURIONAL FACULTY OF THE CATHOLIC INSTITUTE OF TOULOUSE, UPON THE COMPLETION OF FIFTY YEARS SINCE THE FOUNDATION OF SAID INSTITUTE.

PIUS PP. XI.

Beloved sons, health and the apostolic blessing.

No one is ignorant of the importance of this Catholic Institute in promoting sacred doctrine; and this, after a long period of time, as soon as fifty years will be completed since this most excellent seat of learning was so opportunely founded. Therefore, it is pleasing to Us to recall the benefits which have happily resulted from it for the holy Church; all the more so because you yourselves, in your society in Leticia, have invoked Us, as if something were lacking in the manifestation of Our will in so fortunate an event. Indeed, We have observed the diligence with which you have not only accustomed the young men of both seminaries, in a certain and elevated manner, to be instructed in knowledge, but also to form a clergy which, armed with promptness and readiness, might vigorously defend the truth and the faith, which are indeed under attack. Consequently, it has come to pass that, since that error, which is called modernism, has long spread like a pest everywhere, it has been completely eradicated from the very beginning in the archdiocese of Toulouse. Therefore, congratulations are due to you for this achievement, or rather, a word of encouragement; and there is no doubt that you will strive in the future, as you have done thus far, to diligently follow the doctrine of Saint Thomas, whose venerable remains are preserved and piously venerated among you. And take courage, beloved sons, from this fortunate event, keeping in mind that nothing would be more pleasing and desirable to Us than to see this most noble seat of learning constantly progressing through your efforts. For this purpose, We earnestly pray to God for His gifts; of which We desire to be the unifying force, and We impart to you, beloved sons, and to your students, with a willing heart, the apostolic blessing.

Given at Rome, near Saint Peter, on the thirtieth day of the month of October, in the fifth year of Our pontificate.

PIUS PP. XI.

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[*Latin ed. p. 55*]

Most Holy Congregation Consistorial, - ACTA SS. 55

SACRED CONSISTORIAL CONGREGATION

DECREE CONCERNING THE CHANGE OF NAME OF THE DIOCESES OF ACRENSIS AND PURUENSIS.

Most Reverend Monsignor Gustavus Bernardi, of the Order of the Servants of Mary, Bishop of Paltensis, Prelate of Acrensis and Puruensis, recently presented humble petitions to His Holiness Pope Pius XI, so that, as the feast day approaches on December 27th of this current year, when the two hundredth anniversary of the canonization of Saint Peregrine Laziosi, Confessor of that Order, will be celebrated, the Dioceses of Acrensis and Puruensis might be adorned with the title and protection of Saint Peregrine Laziosi, all the more so because this has already been the case since the very beginning of the Dioceses, as evidenced by letters from the General Prior of the aforementioned Order of the Servants of Mary, to whom that territory has been granted by the Holy See at the suggestion of the Holy See itself.

Since this appeared just and fitting, His Holiness, approving the presented petitions, by Apostolic authority decrees and establishes that Saint Peregrine Laziosi, Confessor of the Order of the Servants of Mary, shall be publicly and solemnly recognized and held as the Patron of the Dioceses of Acrensis and Puruensis, and that, in the future, the name of the Patron shall be added to the designation of the same Dioceses, and thus they shall be properly called "The Dioceses of Saint Peregrine Laziosi in the regions of Superior Acre and Purus."

For all of these matters, His Holiness has deigned to entrust the execution to the aforementioned Prelate of Acrensis and Puruensis, granting him all the faculties necessary and appropriate for this purpose; however, he is charged within three months from the date of these present documents to send to this Sacred Consistorial Congregation a certified copy of the completed execution.

Regarding these matters, the same Holiness has ordered the present Consistorial Decree to be issued, which shall have the same force as if it were an Apostolic decree.

[*Latin ed. p. 56*]

Acts of the Apostolic See - Official Commentary 56. Letters sealed with the leaden seal were dispatched, notwithstanding any contrary opinions. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 10th of December, 1926.

[Signature] C. CARD. DELAI, Archbishop of Sabina and Mantua, and Secretary.

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L. © S. f. Fr. Raphael C., Archbishop of Thessalonica, Assessor.

II. APPOINTMENTS OF CHURCH OFFICIALS

Our Holy Father Pius, by divine providence, Pope XI, by the decrees of the Sacred Congregation of the Consistory, has provided for the following churches with their proper pastors, namely:

14th of January, 1927. — To the titular episcopal see of Nilopolis, he appointed the Reverend Palmyrum Jansoone, a general vicar of the diocese of Cambray, whom he established as an Auxiliary to the Reverend Hector Quilliet, Bishop of Isola.

24th of January. — To the titular episcopal see of Maximianopolis, he appointed the Reverend Augustum Grimauld, from the Congregation of the Holy Spirit, whom he designated as an Apostolic Vicar of Senegal.

— To the titular episcopal see of Balanearum, he appointed the Reverend Carolum Heery, from the Congregation of the Holy Spirit, whom he designated as a Coadjutor with the right of succession to the Reverend Ignatius Shanahän, Apostolic Vicar of Southern Nigeria.

26th of January. — To the titular episcopal see of Eryza, he appointed the Reverend Iosephum Bach, from the Missionaries of the Most Sacred Heart, whom he designated as an Apostolic Vicar of the Gilbertine Islands.

— To the titular episcopal see of Epiphaniensis, he appointed the Reverend Timotheum Iosephum Crowley, from the Congregation of the Most Holy Cross, whom he designated as a Coadjutor with the right of succession to the Reverend Ioseph Legrand, Bishop of Dacchen.

III. DESIGNATION

According to canon 1594, § 2 of the Code of Canon Law, the Archbishop of Saint James of Venezuela has designated, for the appeals presented to his metropolitan tribunal, the Ordinary of Barquisimeto. This designation was approved by Our Holy Father, through a rescript of the Sacred Consistory, dated 13th of January, 1927.

[*Latin ed. p. 57*]

The Most Holy Congregation of Rites concerning the Beatification or Declaration of Martyrdom of the Servants of God, Gregory Grassi, Bishop of Orthosia; Francis Fogolla, Bishop of Bagia; Antoninus Fantosati, Bishop of Adria; Theotimus Verhaeghen, Bishop of Siena, of the Order of Friars Minor, and their companions, who, as is said, were killed in hatred of the Faith. Regarding the question: "Whether a Commission should be appointed for the introduction of the Cause of the aforementioned Servants of God, in this case and to the effect of what is being discussed?"

Near the tomb of the Prince of the Apostles and close to the Circus of

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Nero, a place consecrated by the Confession, the blood, and the triumph of the Most Holy Martyrs of Rome, a wondrous spectacle was presented. The Vatican Missionary Exhibition, solemnly convened, promoted, and concluded with a partial and permanent exhibition in the Christian Museum of the Lateran Palace, through the solicitude, authority, and generosity of Our Most Holy Father Pope Pius XI, drew together people of all nations from every region and group to the Eternal City and the Vatican. Through this exhibition, the religion, art, and industry of missions were displayed, and with a single glance of the eye and mind, one could perceive the vastness and excellence of the work of missions, a work most worthy of honor and favor, no less than of the appropriate resources and safeguards for its protection and growth.

At the same time, in the magnificent Basilica of Saint Peter, another noble spectacle was presented: the solemnities of the beatification and canonization of a select group of Martyrs, Bishops, Confessors, and Virgins, who, having become friends of God, lived and died in Christ and for Christ, and now rejoice and reign with Christ in Heaven. This is the prerogative and the true mark of sanctity of the Church of Christ, which is clearly evident even from the Causes of the Servants of God, who are honored and venerated by the Apostolic See through an orderly process, with various degrees of honor and forms of decrees.

Now, however, we are speaking of a great multitude of Servants of God, who, as is said, were killed in hatred of the Faith, and whose Cause is being considered before this Holy Congregation for introduction in China. Among these, four Bishops are mentioned, of the Order of Friars Minor...

[*Latin ed. p. 58*]

Acts of the Apostolic See - Official Commentary, concerning both clergy, and laypersons, Franciscan Missionary Sisters of Mary, more than three hundred Franciscans, men and women of all ranks and conditions, boys and girls, and even infants. These valiant champions, slain in the land of China, are divided into two groups; the first comprises five groups of Servants of God who, in the provinces of Chan-si (northern and southern), Hupé (western and southern), Shantung (northern), and Unnau (southern), were massacred by the Boxers in the year 1900; the second group contains four groups of Servants of God who, during the years 1820, 1875, 1898, and 1904, met their deaths in four specific persecutions within the Province of Hupé. The unjust and terrible persecution which, in the year 1900, stained the empire of China with Christian blood, began with an imperial decree issued on July 5th of that same year, in which the Emperor, driven by a satanic hatred of Jesus Christ and His Church, had resolved to extinguish the Christian religion throughout the entire Chinese Empire, by imprisoning, exiling, and putting to death missionaries and other faithful Chinese and Europeans, unless they renounced their faith, and to imme-

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diately carry out the sentence and punishment. To this persecution, the following is relevant: "Delete Europeans and also the telegram of the Imperatriz, to save the empire." However, it is worth remembering the following inscription, which the Regent Tschensin himself had placed in the prison where the missionaries were killed, and outside the southern gate where the unburied bodies were, which reads: "I consider that during the rebellion of 1900, the missionaries suffered persecution, in order to remain faithful to the commands of the supreme Lord, and were killed, in order to affirm the truth of their doctrine. I, while marveling at the firmness of all the missionaries in their belief in their own doctrine, am again filled with compassion for the persecution they suffered." Regarding the victims of that persecution, the first to come to mind is Gregory Grassi, who, born in the town of Gamundio in the diocese of Alexandria, professed as a priest in the Order of the Minor Franciscans of the Province of Bologna of the Most Holy Redeemer, destined for the Chinese mission, was, after being a missionary, appointed Bishop of Orthosiensis and Apostolic Vicar, and was massacred by the Boxers on July 9th, 1900; and, as is said, signs or prodigies followed his death. He was a lover and promoter of devotion to the Blessed Virgin Mary of Graces, venerated in his native town. The townspeople erected a statue and a memorial to him in the Marian sanctuary. Another Servant of God, Francis Fogolla, born in Parma, a priest and missionary of the same Order and Province, was elected Bishop of Bagé in 1898 and coadjutor to Bishop Grassi. First, he was struck twice in the legs with a sword by a soldier, and then, he was wounded with a spear by the Regent and killed, before his companions were killed by the soldiers. After the killing of the Bishops, Father Elijah Facchini, an Italian, a missionary of the same Order and Province, was led to his death, and, passing before the bodies of the Bishops, he said: "Now..."

[*Latin ed. p. 59*]

Sacred Congregation of Rites 59: "You are my patrons in heaven." Thus, the satellites said: "How curious, this 'devil of religion': he invokes the protection of the dead!" Wounded by a sword, he was killed by repeated blows. Concerning this servant of God, one witness testified: "I was present at the martyrdom of Father Elias... who was joyful and repeated these words: 'I am going to heaven, I am going to heaven,' and thus he died"; and another witness: "As he fell to the ground, I saw two angels on either side of his head, lifting him up towards heaven, as if raising his soul to the Father." Seeing this, I said: "O wondrous thing!" I was moved and resolved to convert and make a profession of faith."

Theodoricus Balat, a Dominican friar of Gallic (Sabandja Su) nationality, belonging to the Province of Saint Louis in Aquitaine, a peaceful and humble man, said to his companion as death approached: "Although we are weak and timid, we ask God to strengthen us: see how many saints

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will shed their blood for the love of God," and he wrote: "This evening we were confined to prison and we hope that we will soon die for God." With him was killed Andreas Bauer, born in Guebwiller in Alsace, a professed member of the same Order and Province, who faced death with joy, fearing nothing, and pointing to the heavens, said: "And I shall go there."

Victims of the same glorious persecution, in July of the year 1900, were: Antoninus Fantosati, Bishop of Adrahorum and Apostolic Vicar of Southern Hunan, a Franciscan friar of the Province of Saint Clare in Umbria, and two missionary companions, Joseph Gámbaro, of the Provincial Medionalen, and Caesidius Giacomantonio, of the Province of Saint Bernardine in Aprutio. The Apostolic Vicar himself, far from his flock, having scarcely heard of the severity of the persecution, concerned for the salvation of the sheep, immediately returned to the city of Ileng-Chon, where he was captured by barbarians, struck on the head with a club, blinded, and subjected to other torments. For almost four hours, he invoked Jesus, enduring the insults and the agony with a strong spirit, and even as he expired, he was thrown into the fire and burned. It is said that God manifested the struggle and death of these and other companions, under the leadership of Bishop Gregory Grassi, through signs and miracles, and that their illustrious reputation in China and abroad continues to grow more and more.

Having completed this first part, concerning the servants of God, namely the persecution of the year 1900, instigated by the Emperor and the mandarins, and ordered to be carried out by the Boxers in the five aforementioned provinces of the Chinese Empire, we now turn to other servants of God, who suffered persecution in the years 1820, 1875, 1898, and 1904, in various Apostolic Vicariates of the single Province of Hu-pe, of the Order of Friars Minor. We shall speak more briefly of these. The persecution of the year 1820 arose in the city of Kiu-Tcheou-fu, instigated by Prince Kia-Kin. There, Paulus Iu-Eoei-sen, a catechist, also known as a physician of infants, whom he cured of their illnesses and whom he baptized as they were near death, and whom he recorded in a designated book, was killed by the local Tartars. Captured by soldiers, bound in chains, and by the Mandarin, after prolonged torments, he was again...

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - When questioned, "Do you wish to apostatize?" he always responded: "I am a Christian, and I remain a Christian, and I trust in God." Affixed to the cross, and seeing his family standing nearby, he encouraged them: "Return, do not grieve for me; always serve God well," and with a firm faith, he breathed his last in the midst of his torment. This persecution is discussed at length in the book entitled *La Palestina e le Missioni Francescane in tutta la terra*, by Marcellino de Cavezza and Teophilo Domenichelli, part I, section 1. - In the same city of Kiu-tcheou-fu, a new

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persecution arose in the year 1875, instigated by a Tartar prince named Pa. At that time, the Handmaids of God, Maria Sieou-Kou and Maria Pao-Kou, who were from a Christian family, descended from Paul Iu-Koei-sen in the year 1820, and who were distinguished for their religion, piety, and good morals, were, despite a prior dispensation, compelled to enter into marriage with Tartar pagan men. Together with other Christians, they were captured and urged by the mandarin to apostatize, to renounce the Christian religion. Both responded: "We will not apostatize forever." Upon hearing this, the mandarin declared: "Then you shall die," and handed them over to their own husbands. These men, in vain, attempted to persuade them to apostatize, and then prepared poison, offering it to them, but they refused to drink it. "For," says St. Augustine, "it is not from oneself, but from another that one must be killed, who follows the footsteps of Christ." Then, these impious and cruel men, through soldiers, forcibly poured that poison into their mouths. With a more potent poison applied and infused, Maria Pao-Kou almost immediately breathed her last. Maria Sieou-Kou, whose death was delayed for some time, died violently after being struck in the chest with a stone. - Towards the end of the year 1898, a persecution was stirred up in the apostolic vicariate of Hu-pè, in the southwestern region, by a notorious bandit named Iu-man-za, from the neighboring province of Se-tsoun. Through letters to the officials of the province of Hu-pè, he wrote that they should exterminate the Catholic religion and destroy the Christians and missionaries; which these officials, through a triple edtict proclaimed to the people, attempted to enforce as much as they could. Victorinus Delbrouck deserves special mention, born on March 14, 1870, in the town of Boirs, in the diocese of Liège, a priest and Franciscan missionary (O.F.M.), who was beheaded on December 11, 1898, in the city of Che-Keou-Chan. His body was transferred in the year 1900 to the Franciscan church of Trudon, in the diocese of Liège, and there he rests in peace. Finally, in the persecution of the year 1904, the victims include Theotimus Verhaeghen, a priest, titular Bishop of Sinensis, and Apostolic Vicar of Hupè, in the southwestern region, born in Mechlin, in Belgium, on February 19, of the year 1867, and his brother, Fridericus Verhaeghen, born on March 10, 1872. Both, after completing their studies at the archiepiscopal college, embraced the Order of the Seraphim for the sake of perfection of life, and were sent on a mission to China for the propagation of the Faith, together with Florentio Robberecht, a priest, Franciscan missionary (O.F.M.), and four lay servants of God.

[*Latin ed. p. 61*]

The Holy Congregation of Rites, 61. To Joseph Houang-tchao-pin, Francis Kia-tchang-tai, Mary Houang-tchangche, and Ho-ten-tu, catechumens, who were killed in July of the year 1904 by enemies of the Catholic religion.

Having set forth these things concerning certain Servants of God belong-

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ing to both sides of the aforementioned persecutions, a synoptic table has been presented to the Most Reverend and Eminent Fathers entrusted with the safeguarding of the sacred rites, for each series of asserted martyrs. From among these, certain heroes have been selected and proposed to the Congregation for Sacred Rites by those who investigated the matter, and they number one thousand four hundred and eighteen. Therefore, with the urgent request of the Most Reverend Father Anthony Maria Santarelli, O.F.M., and promoter of this cause, and after considering numerous petitions from Most Reverend Cardinals, Most Reverend Archbishops and Bishops, Chapters, Religious Orders and Congregations, and other men of ecclesiastical or civil distinction, the Most Reverend and Eminent Lord Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, promoter of this same cause, in the assemblies of the Congregation of Sacred Rites, on July 27th of the year 1926, convened in the Vatican buildings, proposed the following question for discussion:

Should a Commission for the Introduction of the cause be appointed in this case and for the purpose in question? And the Most Reverend and Eminent Fathers entrusted with the safeguarding of the sacred rites, after hearing the report of the aforementioned Promoter, and after hearing the Reverend Father Charles Salotti, General Promoter of the Faith, having considered all things, judged it fitting to respond: Affirmative, that is, a Commission should be appointed, concerning one thousand four hundred and eighteen Servants of God, described in a separate and authentic list, if it pleases the Most Holy [Father].

After all of these things had been done, a report was made to the Most Holy Lord Pope Pius XI by the undersigned Prefect of the Congregation of Sacred Rites. His Holiness approved the response of the aforementioned Congregation and deigned to sign the Commission for the Introduction of the Cause of Beatification, or of the Declaration of Martyrdom, of the Servants of God Gregory Grassi, Bishop of Orthosia, and his companions, on December 10th of the year 1926.

[Signature] Cardinal Vico, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Propaganda.

Angelus Mariani, Secretary.

[*Latin ed. p. 62*]

Acta Apostolicae Sedis - Official Commentary 62

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

• Cases heard in the Tribunal of the Most Holy Rota in the year 1926, of which the definitive judgment is published only in its dispositive part:

I. L. HIERACEN. - APPEAL.

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Rota Panel: F. Parrillo, Presiding; F. Solieri; I. Florczak.

Advocates: Patrìzi, Bersani.

Question: "Whether there exists a case of abandonment of the appeal."

Decree of January 9th: "Negative."

II. WESTMONASTERIEN. - NULLITY OF MARRIAGE based on the defect of consent.

Rota Panel: I. Grazioli, Presiding; F. Guglielmi; H. Quattrocolo.

Defender of the Bond: I. Trezzi.

Advocate: H. Benvigiiati.

Question: "Whether there exists a case of nullity of the marriage."

Judgment of January 20th: "Negative."

III. N. N. - FOR THE RECOVERY OF POSSESSION.

Rota Panel: M. Massimi, Presiding; I. Grazioli; H. Quattrocolo.

Promoter of Justice: F. Bracci.

Advocates: V. Sacconi, H. Benvignati.

Question: "By which nuns from the Community, and in what manner, should the restitution of the disputed house by D. M. A. be carried out in this case?"

Judgment of January 23rd: "The plaintiff nuns must carry out the restitution of the disputed house, according to the manner expressed in the judgment.

a) The plaintiff nuns must pay to M. A. the purchase price of the buildings, which is established to be one hundred and twenty-five thousand francs; with legal interest calculated from February 19, 1921. They must also refund to him the necessary expenses, deducting, however, those which were not reimbursed by the public authority after the occupation of the buildings during the war, and from the profits, up to..."

[*Latin ed. p. 63*]

If the Roman tribunal rendered its judgment on the 63rd day, that is, on February 19, 1921, those to whom the property appears more valuable at the time of restitution should return it, taking into account either the amount of expenses incurred or the value of the buildings. Finally, the taxes are to be paid by Mr. A., and the nuns are obligated to return the same to him, but only from February 19, 1921. However, they cannot be compelled to return the adjacent buildings to the monastery, which Mr. A. acquired for the benefit of his Institute, since such an acquisition cannot be considered among the necessary or useful expenses in the legal sense. Those things that must be returned, primarily the purchase price of the

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buildings, according to the well-known rule, must be paid in numbered money of current value. b) Mr. A., up to the day of February 19, 1921, having possessed the property in good faith as if he were the owner, and thus not being able to collect interest on the purchase price or taxes at that time, owes nothing, except a compensation for the use of the buildings from February 19, 1921, until the day of restitution. This compensation must be calculated according to the original measure, which appears to continue in a tacitly renewed contract. c) A reasonable time of four months is assigned for the completion of the restitution, from the day of notification of the judgment, so that the schools are not disturbed to the detriment of third parties, that is, the girls. However, the restitution must be carried out after the nuns have previously paid the money. In order to avoid any questions that might arise regarding the amount of money in the expenses, which could delay the restitution, if a dispute exists, the restitution must be carried out within the expressly stated four months, provided that the nuns pay only the purchase price in the meantime. d) The Ordinary must take care that the restitution is carried out in such a way that, in accordance with the civil laws, the rights of the Sisters are safeguarded and protected.

IV. PRAGUE. - NULLITY OF MARRIAGE on the grounds of clandestine marriage. Rotal Tribunal of Turnus: M. Massimi, Presiding, I. Grazioli, F. Morano. Substitute Defender of the Bond: C. Conte. Advocate: I. P. Certo. Question: "Does the nullity of the marriage exist in this case?" Judgment of January 30: "Affirmative."

V. N. N. - NULLITY OF MARRIAGE on the grounds of lack of consent due to exclusion of issue. Rotal Tribunal of Turnus: A. Jullien, Presiding, F. Guglielmi, H. Quattrocolo. Substitute Defender of the Bond: G. Conte. Advocate: L. Legrand. Question: "Does the nullity of the marriage exist in this case?" Judgment of February 10: "Affirmative."

[*Latin ed. p. 64*]

Acta Apostolicae Sedis - Official Commentary 64

I. NEAPOLITANA. - NULLITY OF MARRIAGE based on the head of simulated consent.

Rotary Court: I. Grazioli, Presiding; H. Quattrocolo, F; Morano.

Defender of the Bond: I. Stella.

Advocate: I. P. Certo.

Question: "Whether the nullity of the marriage is established in this case."

Sentence of February 13th: "Affirmatively."

VII. ROMANA. - NULLITY OF MARRIAGE based on the head of force and fear.

Rotary Court: A. Jullien, Presiding. F. Guglielmi, F. Morano.

Defender of the Bond: I. Brocco.

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Advocate: A. Cambini.

Question: "Whether the nullity of the marriage is established in this case."

Sentence of February 24th: "Negatively."

VIII. N. N. - NULLITY OF MARRIAGE based on the head of impotence.

Rotary Court: M. Massimi, Presiding; I. Grazioli, F. Morano.

Substitute Defender of the Bond: C. Conte.

Advocate: V. Pozzani.

Question: "Whether the nullity of the marriage is established in this case."

Sentence of March 1st: "Affirmatively."

IX. TRANSILVANIEN. - NULLITY OF MARRIAGE based on the head of force and fear.

Rotary Court: I. Florczak, Presiding; U. Mannucci, A. Jullien.

Substitute Defender of the Bond: C. Conte.

Advocate: I. Stella.

Question: "Whether the nullity of the marriage is established in this case."

Sentence of March 6th: "Affirmatively."

X. WESTMONASTERIEN. - NULLITY OF MARRIAGE based on the head of lack of due knowledge concerning the essential elements of marriage.

Rotary Court: A. Jullien, Presiding; F. Guglielmi, H. Quattrocolo.

Defender of the Bond: I. Trezzi.

Advocate: H. Benvignati.

Question: "Whether the nullity of the marriage is established in this case."

Sentence of March 17th: "Negatively."

XI. N. N. - NULLITY OF MARRIAGE AND DISPENSATION.

Rotary Court: M. Massimi, I. Grazioli, Presiding; F. Parrillo.

Substitute Defender of the Bond: G. Conte.

Advocate: N. Patrizi.

[*Latin ed. p. 65*]

65. The Roman Rota: A question was raised: "1) Does a marriage exist in this case? 2) And, to the extent that it does, should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated?" The judgment of March 20th: "Regarding the first question, negatively; regarding the second, affirmatively; however,

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the woman is forbidden from entering into another marriage without the consultation of the Apostolic See."

XII. ALEXANDRIA of the Greeks: MELCHITES. - Concerning the nullity of a marriage, based on the grounds of force and fear. The Turnus [Session] of the Rota: F. Parrillo, presiding; F. Solieri; I. Florczak. The Defender of the Bond: I. Trezzi. The Advocate: V. Sacconi. The question: "Does a marriage exist in this case?" The judgment of March 24th: "Affirmatively."

XIII. N. N. - Concerning the nullity of a marriage, based on the grounds of a condition imposed contrary to the good of the offspring. The Turnus [Session] of the Rota: A. Jullien, presiding; F. Guglielmi; A. Wynen. The Substitute Defender of the Bond: C. Conte. The Advocate: A. Carabini. The question: "Does a marriage exist in this case?" The judgment of March 30th: "Negatively."

XIV. PARIS. - Concerning the nullity of a marriage, based on the grounds of insanity or dementia. The Turnus [Session] of the Rota: I. Grazioli, presiding; F. Parrillo; F. Solieri. The Defender of the Bond: I. Trezzi. The Advocate: N. Ferrata. The question: "Does a marriage exist in this case?" The judgment of April 7th: "Negatively."

XV. PARIS. - Concerning the nullity of a marriage, based on the grounds of force and fear. The Turnus [Session] of the Rota: F. Parrillo, presiding; I. Florczak; I. Mannucci. The appointed Defender of the Bond: A. Wynen. The Advocates: N. Ferrata; V. Sacconi. The question: "Should the judgment of the Turnus of May 2, 1925, be confirmed or rejected in this case?" The judgment of April 9th: "Negatively regarding the first part, affirmatively regarding the second part, that is, it does not exist that a marriage exists in this case."

XVI. PALERMO. - Concerning the nullity of a marriage, based on the grounds of force and fear. The Turnus [Session] of the Rota: M. Massimi, presiding; F. Guglielmi; A. Wynen.

[*Latin ed. p. 66*]

Acts of the Apostolic See, Official Commentary, 66, Substantial Matter, V, In Defense: C. Conte. Advocate: A. D'Agata. Doubt: "Whether the Royal Sentence of June 11, 1923, should be confirmed or rejected in this case." Sentence of April 10: "Affirmatively regarding the first part, negatively regarding the second part, that is, it does not appear that there is a nullity of the marriage in this case."

XVII. Is. X. - NULLITY OF MARRIAGE AND DISPENSATION REGARDING A VALID MARRIAGE.

Royal Tribunal: M. Massimi, Presiding; I. Grazioli, F. Guglielmi; Defender of the Bond: I. Trezzi. Advocate: V. Sacconi. Doubt: "Whether the Royal Sentence of February 9, 1924, should be confirmed or rejected in this case." Sentence of April 19: "Negatively regarding the first part,

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affirmatively regarding the other part, that is, it is advisable to grant a dispensation concerning the valid and unconsummated marriage, but it is forbidden for the woman to enter into other marriages without the consent of the Apostolic See."

XVIII. MECHLINIEN. - NULLITY OF MARRIAGE based on the head of simulated consent.

Royal Tribunal: I. Grazioli, Presiding; F. Parrillo, F. Morano. Defender of the Bond: I. Trezzi. Advocate: A. D'Alessandri. Doubt: "Whether there appears to be a nullity of the marriage in this case." Sentence of April 19: "Affirmatively."

XIX. VICARIATE APOSTOLIC OF LUANFU. - NULLITY OF MARRIAGE based on the head of force and fear.

Royal Tribunal: F. Guglielmi, Presiding; H. Quattrocolo, F. Morano. Defender of the Bond: I. Brocco. Advocate: I. Stella. Doubt: "Whether there appears to be a nullity of the marriage in this case." Sentence of April 20: "Affirmatively."

XX. DE ALREQUIPA. - PRECEDENCE.

Royal Tribunal: U. Mannucci, Presiding; A. Jullien, A. Wynen. Advocates: A. Carabini, A. D'Alessandri. Doubt: "To which of the Third Orders does the right of precedence belong in this case?" Sentence of May 4: "Precedence in this case belongs to the Third Order of St. Dominic."

[*Latin ed. p. 67*]

Section B, Case XXI. VARSAVIA. – NULLITY OF MARRIAGE based on the invalid dispensation from the impediment of consanguinity. Royal Court: I. Florczak, Presiding; IL Mannucci; A. Jullien. Defender of the Bond: I. Trezzi. Advocate: I. P. Certo; I. Limongelli. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 6th: "Negative."

XXII. JIETEN. – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Court: U. Mannucci, Presiding; A. Jullien; A. Wynen. Defender of the Bond, appointed: I. Brocco. Advocate: I. Stella. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 11th: "Affirmative."

XXIII. VARSAVIA. – NULLITY OF MARRIAGE based on the grounds of insanity or dementia. Royal Court: I. Florczak, Presiding; U. Mannucci; A. Jullien. Defender of the Bond: I. Trezzi. Advocate: I. P. Certo. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 27th: "Negative."

XXIV. Against N. N. – NULLITY OF MARRIAGE based on the grounds of a condition attached concerning the well-being of the offspring. Royal

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Court: I. Florczak, Presiding; IL Mannucci; A. Jullien. Defender of the Bond: I. Trezzi. Advocate: A. Milani. Question: "Whether the nullity of the marriage is established in this case." Judgment of June 5th: "Affirmative."

XXV. VICAR. APOSTOLIC. MARRIAGE OF NEW GUINEA, HOLLAND. – NULLITY based on the grounds of force and fear. Royal Court: A. Jullien, Presiding; F. Guglielmi; A. Wynen. Defender of the Bond, appointed: I. Stella. Advocate: T. Ragusa. Question: "Whether the nullity of the marriage is established in this case." Judgment of June 16th: "Affirmative."

XXVI. PARISIAN. – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Court: U. Mannucci, Substitute Defender; C. Conte. Presiding; A. Jullien; F. Guglielmi.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Official Commentary by the Advocate: N. Ferrata. Question: "Whether there exists a cause for the nullity of the marriage in this case." Decision of June 22nd: "Negative."

XXVII. Vicariate Apostolic of CHANSI MERJD. - NULLITY OF MARRIAGE based on the grounds of insanity or dementia. Rotali Tribunal: I. Grazioli, Presiding; F. Solieri; F. Morano. Defender of the Bond: % Advocate: A. I. Trezzi, Carabini. Question: "Whether the decision of the Rotali Tribunal of June 29th, 1923, should be confirmed or overturned in this case." Decision of June 25th: "Affirmatively regarding the first part, negatively regarding the second part; that is, whether there exists a cause for the nullity of the marriage in this case."

XXVIII. N. N. - NULLITY OF MARRIAGE based on the grounds of a condition stipulated against the good of the offspring. Rotali Tribunal: II. Mannucci, Presiding; A. Jullien; A. Wynen. Substitute Defender of the Bond: C. Conte. Advocate: V. Sacconi. Question: "Whether there exists a cause for the nullity of the marriage in this case." Decision of July 7th: "Affirmatively."

XXIX. N. N. - NULLITY OF MARRIAGE based on the grounds of a condition stipulated. Rotali Tribunal: II. Mannucci, Presiding; Defender of the Bond designated: A. Änllien; F. Morano; I. Stella. Advocate: V. Sacconi. Question: "Whether there exists a cause for the nullity of the marriage in this case." Decision of July 14th: "Negatively."

XXX. ATUREN. - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Rotali Tribunal: A. Jullien, Presiding; F. Guglielmi; A. Wynen. Defender of the Bond designated: Advocate: D. I. Stella, Lazzarato. Question: "Whether there exists a cause for the nullity of the marriage in this case." Decision of July 16th: "Affirmatively."

XXXI. PARISIEN. - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Rotali Tribunal: M. Massimi, Dean, Presiding; I. Grazioli;

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H. Quattrocolo. Defender of the Bond: I. Trezzi. Advocates: H. Benvignati; N. Ferrata; V. Sacconi. Question: "Whether the decision of the Rotali Tribunal of August 6th, 1924, should be confirmed or overturned in this case."

[*Latin ed. p. 69*]

69. The Roman Rota delivered its judgment on July 16th: "Affirmative regarding the first part, negative regarding the second part, that is to say, the marriage is declared null."

XXXII. MECHLINIEN. - Nullity of marriage based on the grounds of simulated consent. The Rotal Tribunal: F. Solieri, presiding; I. Florczak; U. Mannucci. Defender of the Bond: I. Trezzi. Advocate: I. P. Certo. The Question: "Whether the judgment of the Rotal Tribunal of February 7, 1926, should be confirmed or overturned in this case." Judgment of July 26th: "Negative regarding the first part, affirmative regarding the second part, that is to say, the marriage is declared null in this case."

XXXIII. TRECEN. - Nullity of marriage based on the grounds of simulated consent. The Rotal Tribunal: F. Parrillo, presiding; F. Solieri; I. Florczak. Defender of the Bond appointed: A. Wynen. Advocates: L. Legrand; I. P. Certo. The Question: "Whether the marriage is declared null in this case." Judgment of July 28th: "Negative."

XXXIV. BITURICEN. - Nullity of marriage based on the grounds of force and fear. The Rotal Tribunal: U. Mannucci, presiding; A. Jullien; F. Morano. Substitute Defender of the Bond: C. Conte. Advocate: N. Ferrata. The Question: "Whether the marriage is declared null in this case." Judgment of July 27th: "Affirmative."

XXXV. SOUTHWARCEN. - Nullity of marriage based on the grounds of force and fear. The Rotal Tribunal: H. Quattrocolo, presiding; F. Morano; A. Wynen. Defender of the Bond: I. Trezzi. Advocates: N. Ferrata; V. Sacconi. The Question: "Whether the marriage is declared null in this case." Judgment of July 19th: "Affirmative."

XXXVI. MAGNOVARADINEN. OF THE LATINS. - Nullity of marriage due to clandestine circumstances. The Rotal Tribunal: I. Florczak, presiding; U. Mannucci; A. Jullien. Defender of the Bond: I. Trezzi. Advocate: F. Bersani. The Question: "Whether the marriage is declared null in this case." Judgment of July 29th: "Affirmative."

[*Latin ed. p. 70*]

Acta Apostolicae Sedis - Official Commentary 70 XXXVII. TREVISO. - NULLITY OF MARRIAGE based on coercion and fear. Roman Tribunal: U. Mannucci, presiding, A. Jullien, A. Wynen. Defender of the Bond: I. Stella. Advocate: A. D'Alessandri. Question: "Whether the sentence of the Roman Tribunal of March 9, 1917, should be confirmed or annulled in this case." Sentence of August 4: "Negatively regarding the first part, affirmatively regarding the second part, that is to say, that the marriage is null in this

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case." XXXVIII. CRACOW. - NULLITY OF MARRIAGE based on coercion and fear. Roman Tribunal: I. Florczak, presiding, U. Mannucci, A. Jullien. Defender of the Bond: C. Conte. Advocate: I. Stella. Question: "Whether the nullity of the marriage is established in this case." Sentence of August 5: "Negatively." XXXIX. WARSAW. - NULLITY OF MARRIAGE based on the impediment of clandestine marriage. Roman Tribunal: F. Parrillo, presiding, F. Soïeri, I. Florczak. Defender of the Bond: O. Conte. Advocate: I. P. Certo. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 9: "Negatively." XL. N. N. - NULLITY OF MARRIAGE based on an impediment; concerning the invalid dispensation of affinity. Roman Tribunal: M. Massimi, Dean, presiding, I. Grazioli, F. Parrillo, I. Florczak, F. Morano. Defender of the Bond: I. Trezzi. Advocates: V. Sacconi, N. Ferrata. Question: "Whether the sentence of the Roman Tribunal of May 25, 1925, should be confirmed or annulled in this case." Sentence of August 10: "Affirmatively regarding the first part, negatively regarding the second part, that is to say, that the nullity of the marriage is not established." XLI. N. N. - NULLITY OF MARRIAGE based on a condition imposed. Roman Tribunal: U. Mannucci, presiding, A. Jullien, A. Wynen. Defender of the Bond: I. Trezzi. Advocate: V. Pozzani. Question: "Whether the nullity of the marriage is established in this case." Sentence of August 11: "Negatively."

[*Latin ed. p. 71*]

71. Sacred Roman Rota, Session XLII. N. N. – NULLITY OF MARRIAGE based on the impediment of a condition imposed contrary to the good of the offspring (cf. number V). Turn Rota: F. Solieri, presiding; J. Florczak, U. Mannucci, assessors. Defender of the Bond: O. Conte. Advocate: I. Legrand. Question: "Whether the Rota's judgment of February 10, 1926, should be confirmed or overturned in this case." Judgment of August 12: "Negatively regarding the first part, affirmatively regarding the second part, that is, it does not appear that the marriage is null in this case."

XLIII. VELITERNEN. – PROPERTY RIGHTS. Turn Rota: U. Mannucci, presiding; A. Jullien, A. Wynen, assessors. Promoter of Justice: F. Bracci. Advocates: V. Sacconi, A. Carabini. Questions: "1) Whether the judgment of the Veliternen Tribunal establishes the nullity of the marriage in this case. 2) To whom should the property and use of the buildings and adjacent land be assigned in this case?" Judgment of August 13: "Regarding 1) Negatively. Regarding 2) To be assigned to the Congregation of the Adorers of the Most Precious Blood, according to canon 533 § 1, numbers 3, 4, and 535 § 3, number 2."

XLIV. N. N. – NULLITY OF MARRIAGE based on the impediment of a condition imposed contrary to the good of the offspring. Turn Rota: F. Guglielmi, presiding; H. Quattrocolo, F. Morano, assessors. Defender of the Bond appointed: I. Brocco. Advocate: V. Pozzani. Question: "Whether

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the marriage appears to be null in this case." Judgment of August 17: "Negatively."

XLV. FRIBURGEN. – NULLITY and lack of free consent in MARRIAGE, based on the impediment of force and fear. Turn Rota: U. Mannucci, presiding; A. Jullien, F. Morano, assessors. Defender of the Bond: C. Conte. Advocate: B. Pellegrini. Question: "Whether the marriage appears to be null in this case." Judgment of October 30: "Negatively."

XLVI. PLOCEN. – NULLITY OF MARRIAGE based on the impediment of force and fear. Turn Rota: I. Grazioli, presiding; F. Parrillo, F. Solieri, assessors. Defender of the Bond: C. Conte. Advocate: I. Stella.

[*Latin ed. p. 72*]

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72. Question: "Does a marriage nullity exist in this case?"

Decision of November 17th: "Affirmative."

47. N. N. - NULLITY OF MARRIAGE based on a condition imposed.

Rota Court: M. Massimi, Presiding Judge; I. Grazioli; F. Morano.

Substitute Defender of the Bond: I. Brocco.

Advocate: I. Stella.

Question: "Does a marriage nullity exist in this case?"

Decision of December 4th: "Affirmative."

48. X. X. - DEFAMATION.

Rota Court: F. Parrillo, Presiding Judge; F. Solieri; J. Florczak.

Advocates: V. Sacconi; A. D'Alessandri.

Questions: 1) What sum are X. X. obligated to pay to the plaintiff in this case? 2) Does a defamation exist in this case, and to what extent is it affirmative? 3) How should the damages resulting from the defamation be remedied in this case?

Decision of December 10th: "To 1) Affirmative, in the sum of 5000 livres. To 2) Negative. To 3) Provision is made in the second [point]."

49. N. N. - NULLITY OF MARRIAGE based on the grounds of fear and impotence.

Rota Court: I. Grazioli, Presiding Judge; F. Parrillo; F. Solieri.

Defender of the Bond: I. Trezzi.

Advocate: I. P. Certo.

Question: "Does a marriage nullity exist in this case?"

Decision of December 17th: "Negative."

50. N. N. - NULLITY OF MARRIAGE based on a condition imposed.

Rota Court: F. Guglielmi, Presiding Judge; H. Quattrocolo; F. Morano.

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Substitute Defender of the Bond: C. Conte.

Advocate: V. Sacconi.

Question: "Does a marriage nullity exist in this case?"

Decision of December 18th: "Negative."

51. PAMPILONEN - DEPOSIT AND RESTITUTION OF DAMAGES.

Rota Court: M. Massimi, Presiding Judge; I. Grazioli; F. Parrillo.

Advocates: V. Sacconi; C. Astorri.

Question: "What is due from the Bishop of Pampilonen to the Priest M. San Martin for the names of the same Priest constituting his sacred patrimony?"

Decision of December 22nd: "Negative, or, Nothing is due from the Bishop of Pampilonen to the Priest M. San Martin for the names of the same Priest constituting his sacred patrimony."

[*Latin ed. p. 73*]

The Roman Rota, Volume 73, Part II, contains cases which, in the same year of 1926, were either decided or dismissed, or which, without a final judgment, came to an end due to particular circumstances, to which are added decrees concerning appeals against the rejection of petitions (canon 1709, § 3).

I. MOGUNTINA. – Regarding the nullity of a marriage, before the Most Reverend Prelate Massimi. By decree of March 20th, the appeal was declared abandoned.

II. BURDIGALEN. – Regarding restitution, before the Most Reverend Prelate Grazioli. Since a settlement had been reached between the parties, by decree of April 21st, the Most Reverend Prelate Ponens declared the judicial action to be extinguished.

III. PACEN. – Regarding the nullity of a marriage, before the Most Reverend Prelate Grazioli. By decree of April 30th, the petition was declared dismissed in accordance with Canon 1736.

IV. WARMIEN. – Regarding penalties and restitution in integrum, before the Most Reverend Prelate Parrillo. In accordance with canon 1736, by decree of May 19th, the Most Reverend Prelate Ponens declared the petition to be dismissed.

V. PRAGEN. – Regarding damages, before the Most Reverend Prelate Parrillo. By decree of May 19th, the petition was declared dismissed.

VI. SEDUNEN. – Regarding the nullity of a marriage, before the Most Reverend Prelate Grazioli. By decree of May 29th, the petition was declared dismissed.

VII. ALEXANDRINA ARMENORUM. – Regarding separation, before

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the Most Reverend Prelate Grazioli. By decree of May 29th, the petition was declared dismissed.

VIII. MONTISREGALEN. – Regarding rights, before the Reverend Prelate Parrillo. Considering the agreement reached between the parties, the Most Reverend Prelate Ponens, by decree of June 18th, declared the dispute to be ended, and ordered that all documents be returned to the archives.

ACTA, Volume XIX, Part 2, pages 1-2-927.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary I X. PARIS. - Concerning the nullity of a marriage, before the Most Reverend Father D. Solieri. The proposition was not to be admitted in this case, and Turnus decreed this on June 23. X. BONAEREN. - Concerning the nullity of a marriage, before the Most Reverend Father D. Massimi Dec. By decree of July 9, the appeal was declared rejected. X. NOLANA. - Concerning the nullity of a marriage, before the Most Reverend Father D. Jullien. By decree of July 21, the petition was declared closed. X. ADMINISTRATIONIS APOST. SILESIAE POLONICAE. - Concerning the nullity of a marriage, before the Most Reverend Father I. Florczak. The document presented by the plaintiff, intended to induce the Apostolic Administration to initiate a cause for the nullity of his marriage, was legitimately rejected by the Administration, and Turnus decreed this on August 4. XIII. LUGANEN. - Concerning the rejection of a document, before the Most Reverend Father A. Jullien. The document was legitimately rejected in this case, and Turnus decreed this on August 9. XIV. SENIEN. - Concerning parochial emoluments, before the Most Reverend Father Florczak. Considering the renunciation of the plaintiff, the proceedings were returned to the archive, and the Most Reverend Father Ponens decreed this on October 18. XV. FERETRANA. - Concerning injuries and damages, before the Most Reverend Father Florczak. By decree of the Most Reverend Father Ponens on October 18, the petition was declared closed. XVI. DIACOVIEN. - Concerning separation, before the Most Reverend Father Florczak. Considering the death of the plaintiff, the proceedings were returned to the archive, and the Most Reverend Father Ponens decreed this on October 19. XVII. MEDIOLANEN. - Concerning the nullity of a marriage, before the Most Reverend Father Florczak. By decree of October 19, the petition was declared closed. XVIII. LUOEORIEN. - Concerning separation, before the Most Reverend Father Florczak. Considering the declaration of the advocate for the plaintiff, that the appeal should not be pursued, the proceedings were returned to the archive, and Ponens ordered this by decree of October 19. XIX. MARIANOPOLITANA. - Concerning the nullity of a marriage, before the Most Reverend Father Florczak. Since the defendant had died before appearing in court, the proceedings of the cause were returned to the archive, and the Most Reverend

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Father Ponens decreed this on October 26.

[*Latin ed. p. 75*]

S. Romana Rota, 75th Session, 10th Day. LYCIEN. – Concerning the nullity of marriage, before the Most Reverend and Most Eminent Judge, Mannucci. Since the appellant, having not yet complied with the decree of the Judge issued on December 11, 1925, which ordered the deposit of a certain sum of money, the Judge, according to the norm of § 222 of the Regulations, declared the appellant to have abandoned the case, by decree of November 15th.

XXI. FRIBOURG. – Concerning penalties, before the Most Reverend and Most Eminent Judge, Florczak. The Tribunal of Fribourg, having admitted, according to canon 1740, the declaration of the Promoter of Justice, the Judge decreed, on November 22nd, that it should have full legal effect.

XXII. GAUDENSIEN. – Concerning precedence, before the Most Reverend and Most Eminent Judge, Guglielmi. By decree of December 13th, the appeal interposed against the decree of the Sacred Rota of June 6, 1925, is declared closed, according to canon 1736.

XXIII. TURIN. – Concerning the nullity of marriage, before the Most Reverend and Most Eminent Judge, Jullien. By decree of December 13th, the appeal interposed against the decree of the Sacred Rota of April 24, 1924, is declared closed.

XXIV. CARTHAGE. – Concerning the nullity of marriage, before the Most Reverend and Most Eminent Judge, Guglielmi. By decree of December 21st, the appeal interposed against the decree of the Sacred Rota of January 9, 1925, is declared closed, by virtue of canon 1736, due to lack of prosecution.

XXV. VENICE. – Concerning the rejection of a petition, before the Most Reverend and Most Eminent Judge, Parrillo. The petition presented by the Reverend G. Vianello on August 9, 1926, was justly rejected. The Judge decreed this on December 30th.

From the Chancery of the Sacred Rota, January 14, 1927.

L. % S. Reverend Father Tancredes Tani, Notary.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary III. Citations from the files of the Sacred Roman Rota concerning the Nullity of Marriage (DELAFFERT - BARIELS).

Since the current place of residence of Charles Bartels is unknown, in this cause, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Sacred Roman Rota (Rome, Via della Dataria, 94), on the 4th of March, 1927, at the hour of 12, to resolve the doubt in question, or to subscribe to the following, and to designate

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the day for the formal hearing for the determination of the cause: Does a nullity of marriage exist in this case?

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Charles Bartels, ought to take care to ensure that he is informed of this edictal citation.

* L. £B S. M. Massimi, Dean, Presiding.

> From the Chancery of the Sacred Roman Rota, on the 13th of January, 1927.

Ioannes Ladelci, Notary.

* It is unknown the current place of residence of Mr. Charles Bartels, defendant in this cause. We summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman See (Rome, Via della Dataria, n. 94), on March 4, 1927, at 12 o'clock, to agree upon or subscribe to the doubt reported below, and to fix the day for the hearing before the Rota. Does a nullity of marriage exist in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Charles Bartels, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 77*]

In Holy Rome, February 7th, 1927, STRIGONIENSE. DECREE CONCERNING THE NULLITY OF MARRIAGE (CODELLI-CODELLI). Since it is not established that the decree concerning the agreement on the doubts has reached the Most Reverend Baron Anthony Codelli Solymossy, residing in Budapest in the archdiocese of Gran, and involved in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Via della Dataria, 94), on February 26th, 1927, at 11 o'clock, to subscribe to the following doubts, and to designate the day for the hearing of this cause before the Rota:

1. "Are there new and serious arguments for a new presentation of the cause?" And, if the answer is affirmative:

2. "Is there proof of the nullity of the marriage in this case?"

The Ordinary of the place, the parish priests, the priests, and all the faithful must, as far as possible, ensure that the aforementioned Baron Anthony Codelli Solymossy is informed of this citation.

L. £8 S. F. Guglielmi, Secretary.

From the Chancery of the Tribunal of the Holy Roman Rota, January 15th, 1927.

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Johannes Ladelci, Notary.

[*Latin ed. p. 78*]

Acta Apostolicae Sedis - Official Commentary 78 DIARY OF THE ROMAN CURIA Saturday, January 8th, His Holiness received in audience Mr. GEORGES GENTIL, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Haiti, for the presentation of his credentials.

SACRED CONGREGATION OF RITES Tuesday, January 18th, 1927, before the Most Reverend and Illustrious Cardinal Giovanni Bonzano, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Mary Margaret Dufrost de Lajemmerais, Widow of Youville, Foundress and First Superior of the Institute of the Sisters of Charity in Montréal, the Preliminary Congregation of the Sacred Rites was held, in which the Reverend Prelates and theological Consultors of the same discussed the question concerning the heroism of the virtues exercised by the aforementioned Venerable Servant of God.

Tuesday, January 25th, 1927, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which the following matters were presented to the judgment of the Most Reverend and Illustrious Cardinals, members of the same:

I. Introduction of the Cause of Beatification and Canonization of the Servant of God, John Merlini, Superior General of the Congregation of the Missionaries of the Precious Blood of Our Lord Jesus Christ.

II. Introduction of the Cause of Beatification and Canonization of the Servant of God, Michael Angelo Longo of Marigliano, professed Priest of the Order of Friars Minor.

III. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed James Sales and William Saltamochio, Martyrs of the Society of Jesus, as well as the Encomium to be inserted in the Roman Martyrology for the Society of Jesus and for the Dioceses of Viviers and Clermont.

IV. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Natale Pinot, Parish Priest in Louroux Béconnais, as well as the Encomium to be inserted in the Martyrology.

V. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed James Bonnaud, William Delfaud, Alexander Lanfant and Companions of the Society of Jesus, Martyrs in Paris, as well as the Encomium to be inserted in the Martyrology of said Society.

[*Latin ed. p. 79*]

79. Diary of the Roman Curia, Volume I. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Bartolomea Capitanio, First Foundress of the Institute of the Sisters of Charity in Lovere,

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in the Diocese of Brzesc.

VII. Concerning the granting and approval of the Office and Mass proper of the Venerable Michele Ghebre, attached to the Congregation of the Mission of Saint Vincent de Paul, as well as the eulogy to be inserted in the Martyrology.

VIII. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed John M. Du Lau, Archbishop of Arles; Peter Lodovico De La Rochefoucauld, Bishop of Saintes; Francis Joseph De La Rochefoucauld, Bishop of Beauvais, and their Companions, Martyrs, as well as the eulogy to be inserted in the Martyrology.

X. Concerning the revision of the writings of the Servant of God Mary Veronica of the Most Sacred Heart of Jesus, Foundress of the Institute of the Sisters Victims of the Most Sacred Heart.

X. And finally, concerning the revision of the writings of the Servant of God Francis Gabriel Rivat, of the Congregation of the Little Brothers of Mary.

SECRETARY OF STATE, CONGREGATIONS ASSIGNED TO THE NEW CARDINAL.

By a note from the Secretary of State, dated December 23, 1926, the Holy Father deigned to assign to the Most Reverend and Illustrious Signor Cardinal Giuseppe Gamba, to whom on the same day He had solemnly conferred the Cardinal's hat, the Sacred Congregations of the Sacraments, of the Council, and of Religious.

APPOINTMENTS.

By notes from the Secretary of State, dated January 26, 1927, the Holy Father deigned to include the Most Reverend and Illustrious Signors Cardinals Camillo Laurenti and Carlo Perosi among the Cardinals who are members of the Sacred Congregation for Extraordinary Ecclesiastical Affairs. Furthermore, having the Most Reverend Cardinal Giovanni Tacci requested, both verbally and in writing, that His Holiness excuse him, for reasons of health, from the grave office of Secretary of the Sacred Congregation for the Oriental Church, the same Holiness approved this repeated request and, by a note from the Secretary of State, dated January 29, appointed to that office the Most Reverend Cardinal Luigi Sincero, formerly Pro-Secretary of the same Sacred Congregation.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

January 11, 1927. Monsignor Tito Trocchi, titular Archbishop of Lacedemonia, General Auditor of the Reverend Apostolic Chamber.

January 17, 1927. Monsignor Vincenzo Bianchi Cagliesi, Regent of the

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Apostolic Chancery.

[*Latin ed. p. 80*]

Acts of the Apostolic See - Official Commentary, 80 Protonotaries Apostolic, for the information of those present: January 11, 1927. Monsignor Francesco Borgongini Duca (Rome). Monsignor Giuseppe Pizzardo (Rome). January 24. Monsignor Martino Leitner, of the diocese of Passau. Domestic Prelates of His Holiness: May 1, 1926. Monsignor Antonio Simbardi, of the diocese of Milan. January 8, 1927. Monsignor Stefano Szeman, of the diocese of Mukacevo. January 12. Monsignor Agesilao de Aguiar, of the diocese of Sobral. January 14. Monsignor Edoardo Gerard, of the diocese of Tucson. Monsignor Pietro Timmermans, of the same diocese. Monsignor Luigi Duval, of the same diocese. January 15. Monsignor Stefano Magdies, of the diocese of Alba Reale. Monsignor Carlo Bangi, of the diocese of Passau. Monsignor Andrea Seider, of the same diocese. Necrology: December 19, 1926. Monsignor Alberto Bitter, Archbishop titular of Soltania. December 30. Monsignor Francesco Moretti, Archbishop titular of Laodicea. January 2, 1927. Monsignor Giuseppe Bombera, Bishop titular of Geropoli. January 13. Monsignor Francesco Antonio Gránadillo, Bishop of Valencia in Venezuela. Monsignor Giorgio Sciahim, of the Syriac rite, formerly Bishop of Emesa. January 15. January 16. January 24. Monsignor Giuliano De Diego y Garcia Alcolea, Archbishop of San Giacomo di Compostella. Monsignor Luigi Muñoz, Archbishop of Guatemala. January 27. Monsignor Giorgio Matulewicz, Archbishop titular of Aduli. Monsignor Agostino Francesco Bennassi, Bishop of ÍsTictheroy. January 29. Monsignor Andrea Caron, Archbishop titular of Calcedonia.

[*Latin ed. p. 81*]

No. 3, March 2, 1927, Year XIX - Vol. XIX, ACTA APPOSTOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XI, APOSTOLIC CONSTITUTION OF CURITIBA OF PARANÁ, CONCERNING THE DIVISION AND ERECTION OF AN ECCLESIASTICAL PROVINCE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE MATTER: As the number of the faithful increases day by day, it is fitting to divide existing ecclesiastical provinces and to erect new dioceses, so that the prelates appointed to govern them may more suitably pasture and govern the flock of the Lord. The diocese of Curitiba, which encompasses the entire state of Paraná in Brazil, is so extensive in the number of the faithful and in its territorial extent, that it requires a suitable remedy, so that the administration of souls may be more fully and safely promoted.

After carefully considering these matters, with the concurrence of the venerable brothers assembled in council, namely, the Bishop of Curitiba,

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the Metropolitan Archbishop of São Paulo, and the Apostolic Nuncio in Brazil, and after consulting with the venerable brothers, Cardinals of the Sacred Congregation Consistorial and its substitute, to the extent that it may be necessary, and with their consent, or presuming their consent, having also before our eyes what has been reserved to the Apostolic See regarding this matter in the Apostolic Letters addressed to all the Churches of the world on the twenty-seventh day of the month of April of the year of Our Lord one thousand eight hundred and ninety-two: we decree the following in perpetuity, by the fullness of our Apostolic authority. ACTA, vol. XIX, n. 3. - 2-3-1927.

[*Latin ed. p. 82*]

Acta Apostolicae Sedis - Official Commentary 82. Firstly, we detach and exempt the present diocese of Curitiba from the metropolitan archdiocese of São Paulo in Brazil, to which it had previously been subject as a suffragan see, and we declare it thus exempt. Then, we divide the entire territory pertaining to the same diocese of Curitiba and the state of Paraná into four distinct parts, within which we circumscribe and restrict the very diocese of Curitiba, which will be raised to the rank of archdiocese, as will be explained below; in the other three parts, we newly establish the dioceses of Ponta Grossa and Jacarézinho, as well as the territorial prelature of Fóz de Iguassú. The boundaries of these shall be the same as those of the parishes which are assigned to them, as will be explained below. The diocese of Curitiba, with its defined boundaries, will retain only thirty-seven parishes, namely: Curitiba, Abranches, Agua Branca, Antonina, Araucaria, Assunguy de Cima, Bocayuva, Campo Colombo, Contenda, Lapa, Morretes, Muricy, Largo, Orleans, Palmeira, Paranaguá, São João Tríplice, São José dos Pinhais, São Matheus, Santa Candida, Santa Félicidade, Piraguara, Jacaré, Thomaz Coelho, Bío Negro, Bondinha, Serro Azul, Taman-Timbará, Votuverava. The new diocese of "Ponta Grossa" will encompass twelve parishes, as follows: Ponta Grossa, Castro, Cruz Machado, Guarapuava, Pinhão, Bío Claro, Tibagy, Imbituva, Ipiranga, Ivahy, Palmas, Prudentópolis, União da Vitória. The other new diocese of "Jacarézinho" will encompass the territory of eight parishes, namely: Jacarézinho, Barbozas, Colonia Mincira, Jaguariahyva, Pirahy, Bebedouro Claro, São José da Boa Vista, Thomazina. Finally, the territorial prelature of "Fóz de Iguassú" will consist of only one parish of the same name. Furthermore, we permanently establish the sees and cathedrals of the dioceses of Ponta Grossa and Jacarézinho, respectively, in the cities commonly called Ponta Grossa and Jacarézinho, from which they derive their names; therefore, we raise them to the rank of episcopal cities, together with all the rights and privileges that other episcopal cities in Latin America enjoy and possess. We raise the churches of Santa Ana, dedicated to the Blessed Virgin Mary, in the city of Ponta Grossa, and of the Immaculate Conception of the Blessed Virgin Mary and

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Saint Sebastian in the city of Jacarézinho, to the dignity of cathedrals, under the same invocations and titles, and we grant to them and to their respective pastors the honors, insignia, favors, graces, privileges, and rights with which other cathedrals of the Church and their prelates in Latin America are endowed, either by common law or by legitimate custom. As for the governance of these dioceses,

[*Latin ed. p. 83*]

The acts of Pope Pius XI, number 83, concerning the administration, the election of a Vicar Capitular, or Administrator, in the absence of a bishop, and regarding the rights and duties of clergy and the faithful, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. With regard to the clergy in particular, we decree that as soon as a diocese is established, the presbyters are to be considered as belonging to that Church within whose territory they legitimately reside. Since, however, the passage of time may prevent the establishment of a canonical Chapter in these dioceses at the present time, we order that, in place of the canons, diocesan Consultors be elected, according to the norms of canon 423 and following of the Code of Canon Law. We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the decrees of the same Code and the norms of the Sacred Congregation for Seminaries. As for the prelature of "Fóz de Iguassu," we decree that it shall, for all legal purposes, be properly and truly a part of no diocese, unless it shall seem opportune to dispose of it otherwise. Furthermore, we establish the seat of this prelature in the city commonly called "Fóz de Iguassu," and we erect the parish church there, under the title and invocation of Saint John the Baptist, as a prelature church, with all the rights and privileges that belong to other cities and episcopal churches and their citizens within the Brazilian territory. In this church, we establish a prelature seat and dignity, similar to the episcopal dignity, for one Prelate of no diocese, who shall preside over the Church and the prelature, with the rights, offices, sustenance, honors, and privileges with which the prelates of churches in Brazil use and enjoy, except those that pertain specifically to bishops by a special indult or by law. In order that the Prelate may be able to fulfill all his duties, which bishops perform in their dioceses, we decree that the Prelate himself shall be distinguished by the character and dignity of a bishop, and therefore we order that the episcopal title be conferred upon him, together with the prelature. Furthermore, all that is established in the aforementioned Apostolic Letters of the twenty-seventh day of the month of April of the year of Our Lord one thousand eight hundred and ninety-two, concerning the honors, privileges, and indults of new dioceses in the Brazilian Republic, concerning the power and attributions of new bishops, concerning the institution of Chapters and the administration of seminaries, and concerning, finally, the rights and duties of the Christian

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faithful and the clergy, and other matters of this kind, all things being appropriately referred to their proper places, shall be observed with religious reverence, according to the provisions of the Code of Canon Law and the decrees of the Plenary Council of Latin America, as far as they pertain to the new prelature. Finally, we decree that the expenses of the new dioceses of "Ponta Grossa" and "Jacarézinho," as well as of the prelature of "Fóz de Iguassu," shall be...

[*Latin ed. p. 84*]

Acts of the Apostolic See - Official Commentary 84. Two chosen young men, or at least one at the present time, shall be sent to the Pontifical Latin-American Seminary in Rome, without interruption. All documents, rights, and acts pertaining to the aforementioned new ecclesiastical jurisdictions and their clergy and faithful shall, as soon as possible, be delivered by the chancery of the ancient Diocese of Curitiba to the chancelleries of the new dioceses and prelatures, so that they may be preserved and religiously kept in their own archives. The episcopal and prelatial revenues, including tithes and other offerings, which are customarily provided by the faithful, for whose benefit these new sees have been established, shall constitute the support of the aforementioned new jurisdictions, in addition to those which have already been collected by civil authority for this purpose. Furthermore, since the Diocese of Curitiba includes the principal city of the civil government, and with the consent of all those who may have an interest, by the same Apostolic authority, we likewise elevate and ennoble the aforementioned Diocese, as defined above, to the rank and dignity of a metropolitan see, together with its Chapter, which may be established at any time, so that it may be called a metropolitan see. To this Archdiocese of Curitiba and its metropolitan Archbishop, we subject the aforementioned suffragan sees of "Ponta Grossa" and "Jacarézinho," as well as the prelature immediately dependent on no diocese of "Fóz de Iguassú," reserving to Ourselves and to the Apostolic See the faculty freely to divide and circumscribe this ecclesiastical province in any way that may be deemed expedient in the Lord. Furthermore, we grant to the Archbishops of Curitiba, after due request made in the Consistory, the use of the pallium and the cross to be carried before them, according to the custom of other Archbishops and the prescriptions of the sacred canons, and within the boundaries of their own Province; and also all other archiepiscopal insignia, privileges, honors, and rights, by which other archiepiscopal Churches in America and their prelates enjoy and are entitled, according to common law and legitimate custom. And to the venerable brother John Braga, who currently holds the See of Curitiba, we hereby grant the title, dignity, rights, and privileges as mentioned above, by these present letters. Those things which have been decreed by Us, with Apostolic authority, may no man, at any time, infringe, or oppose, or in any way contradict. If anyone, may God

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prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against the exercise of ecclesiastical jurisdiction. For the execution of these matters, we appoint the venerable brother Leopold Duarte Suva, the present Archbishop of São Paulo in Brazil.

[*Latin ed. p. 85*]

85 We grant to Pope Pius XI and to those faculties necessary for this undertaking, including the delegation of another man established in ecclesiastical dignity, and the definitive pronouncement on any difficulty or opposition that may arise in the execution of this matter, with the obligation to transmit to the Sacred Congregation Consistorial within six months, a faithful and authentic report of the absolute execution of this Our mandate. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, unless specifically and expressly mentioned. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-six, in the fifth year of Our Pontificate. ÉB C. CARD. DELAI, Secretary for the Sabina and Mantenan regions, 8. C. Consistorial Secretary. O. CARD. CAGIANO, Substitute of the Holy See. Ioannes Zani Caprelli, Apostolic Prothonotary. Alfonsus Carinci, Apostolic Prothonotary. Reference: *Acta Eg Plumbi Beg.* in *Collectio Apostolica*, vol. XXXIV, n. 46. APOSTOLIC LETTER CONCERNING THE DIVISION OF THE APOSTOLIC VICARIATE OF TAYNANFU IN CHINA, CREATING THE APOSTOLIC PREFECTURE OF SHOHCHOW. PIUS PP. XI For the record. — Since the care of the entire Christian flock has been entrusted to Us by divine providence, We consider it Our duty to turn Our thoughts also to the sacred pastors, and to determine what seems most fitting in order that they may be able to lead the entrusted flock to the pastures of secure salvation. Indeed, the Apostolic Vicariate of Taynanfu, notable for its territorial extent and the number of Catholics, encompasses the region of Shohchow, which, with the number of the faithful increasing daily, appears to require particular attention with regard to the spiritual needs of the people, and the present Apostolic Vicar has earnestly requested that the region of Shohchow, separated from the Vicariate of Taynanfu, be erected into a separate Apostolic Prefecture: We, after consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, concerning these matters...

[*Latin ed. p. 86*]

Acts of the Apostolic See - Official Commentary 86, to those entrusted with the care of the Faith, with the favorable vote of our venerable brother Oelsi Costantini, Archbishop with the title of Theodosia and Apostolic Delegate in China, and after carefully considering all relevant matters, we have deemed it fitting to grant the wishes of the Apostolic Vicar. Therefore,

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by our own authority and with full knowledge and mature deliberation, and by the fullness of our Apostolic power, by this present document, we separate, or dismember, the territory comprising the civil prefectures of Shohchow, Tsoyun, Hwayen, Fansze, Shanyin, Jinchow, Taichow, Sopingfu, Pinglu, ShencMJi, JSfingwu, Pienkwan, Wuchai, HoTcu, and Paotehchow from the Apostolic Vicariate of Taynanfu, and we erect this separated or dismembered territory into an Apostolic Prefecture, and we entrust this newly established Prefecture, which we name ShohcJiow, to the care and solicitude of the Brothers of the Order of the Minor Franciscans. We command, we decree, that these present Letters shall always remain firm, valid, and effective; that they shall have and obtain their full and complete effect; and that they shall be most amply supported by those to whom they pertain, or may pertain; and that they shall be duly judged and defined, and that, from this moment, whatever is contrary to these shall be declared void and of no effect, notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of July, in the year 1926, in the fifth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. THE SANCTUARY OF THE BLESSED VIRGIN MARY OF VICTORY, IN THE CITY OF LACKAWANNA, DIOCESE OF BUFFALO, WITHIN THE TERRITORY OF FISMES, IS ENHANCED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR.

PIUS PP. XI. For the perpetual memory of this matter.

Among the temples of North America, the sanctuary of the Blessed Virgin Mary of Victory, which is solemnly dedicated to God and located in the city of Lackawanna, in the Diocese of Buffalo, within the territory of Fismes, deserves to be especially honored for many reasons. This sanctuary originates from an ancient chapel, in which the image of the Virgin, renowned for miracles, was located, depicting the Virgin holding the infant Jesus in her arms, which was venerated by citizens and visitors with singular devotion, and to which crowds came from all over the North.

[*Latin ed. p. 87*]

The acts of Pope Pius XI, page 87, recount that faithful from throughout northern America flocked together in such great numbers that the chapel was entirely inadequate to accommodate the pilgrims. Therefore, that chapel, which was level with the ground, was replaced by another building constructed with industry and dedication by the esteemed son, Nelson H. Baker, Apostolic Protonotary and General Vicar of the diocese of Buffalo. He devoted approximately fifty years to this immense work, creating a splendid monument to piety and civil generosity. Indeed, this new sanctuary excels in the nobility of its structure, the grandeur of its size, the whiteness of its marbles, and the excellence of its artistic works. It is broad and tall, adorned with a splendid dome and bell towers, and

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is embellished with spacious porticoes at the entrance on both sides. Above the altar, a magnificent tabernacle stands out, designed for the preservation of the most holy Sacrament, surrounded by a beautiful enclosure. There, prominently displayed, is a magnificent statue of the Virgin Mary of Victory, sculpted from marble, with the Infant Jesus, revered by the devotion of the entire people. This sanctuary is frequented by numerous pilgrims, and many priests minister to it. It is richly endowed with furnishings, and there are held solemn supplications with great ceremony. It enjoys Apostolic indulgences and privileges, and is home to pious confraternities, among which the national sodality of Our Lady of Victory deserves special mention, numbering one hundred thousand members, and flourishing through the constant practice of Christian works of religion and charity. It is worth remembering that immense sums of money were spent on the construction and ornamentation of this sacred building, and on the establishment and maintenance of the associated works, and that there is no debt remaining to be paid; this is a sign of abundant charity and a lasting testimony to divine Providence. Recalling these things, and with the venerable brother Thomas Joseph Walsh, Bishop of Trenton, present in this esteemed city and at the Roman Curia, offering common prayers with the venerable brother William Turnet, Bishop of Buffalo, and with the clergy and people of both dioceses, and of all of northern America, We, with fervent and repeated prayers, have implored that the aforementioned Marian temple or sanctuary be deemed worthy to be elevated to the dignity of a minor basilica. We have readily and gladly decided to grant this request. Therefore, after consulting with our venerable brother Anthony, Cardinal of the Holy Roman Church, Bishop of Porto and Santa Rufina, and Prefect of the Congregation for Sacred Rites, in order to signify our favorable and pleasing sentiments towards the dedicated pastors and benefactors of this place, and also to bring solace and joy to all the faithful who demonstrate their devotion to the Virgin Mary of Victory and her most holy image, together with the Infant Jesus, through special testimonies, We, by Our own authority and with full knowledge and deliberation, declare and decree the following:

[*Latin ed. p. 88*]

Acts of the Apostolic See - Official Commentary 88, concerning the fullness of Our apostolic authority, We, by these present documents, grant, in perpetuity, to the church or sanctuary of the Blessed Virgin Mary of Victory, located in the city of Lackawanna, in the diocese of Buffalo, the title and dignity of a minor Basilica, with the privileges and honors which, by law and custom, belong to minor Basilicas. These things We decree, ordain, and declare that these present documents shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that they shall, now and in the future, most amply benefit those to

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whom they pertain, or may pertain; and that it shall be rightly judged and defined, and that, from this moment, anything to the contrary shall be null and void, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twentieth day of the month of July, in the fifth year of Our pontificate. P. CARD. GASPARRI, Secretary of State. III. A TERRITORIAL DISTRICT IS ASSIGNED TO THE APOSTOLIC VICARIATE OF NANKING. PIUS XI, POPE. For the sake of future remembrance. - As the number of pastors increases, so that the flock of the faithful may be better cared for, this is what the supreme office of the apostolate, which We exercise, urges Us to do. Indeed, when the venerable brother Prosper Paris, titular Bishop of Silandus and Apostolic Vicar of Nanking, earnestly requested Us to divide his Nanking vicariate, because of the vast territory subject to his jurisdiction and the multitude of inhabitants residing there, and to establish a new apostolic vicariate from the territory separated by him, to be entrusted to indigenous priests, for the more vigorous promotion of the Catholic faith: We, after consulting with Our venerable brothers, the Cardinals Prefects of the Congregation for the Propagation of the Faith, and after the expressed wish of the venerable brother Celsus Constantinus, Archbishop with the title of Teodosia and Apostolic Delegate in China, and after carefully considering all relevant circumstances, We have decided on the following, and We have readily agreed to grant the requests of the Prelate. Therefore, by Our own motion and with certain knowledge and mature deliberation.

[*Latin ed. p. 89*]

89. The Acts of Pope Pius XI: By the fullness of Our apostolic power, We hereby, by this present document, separate the territory which comprises the civil sub-prefectures of Haimen, Tsungmin, Nantung, Jukao, Taihing, and Tsingkiang from the apostolic vicariate of Nanking; and We erect that same territory, thus separated or divided, into an apostolic vicariate, which We name Haimen, and We entrust it to the care of the indigenous clergy. We decree that these present Letters shall remain forever firm, valid, and efficacious, and shall have their full and complete effect and obtain their intended purpose; and that they shall, now and in the future, be most fully observed by all to whom they pertain, or may pertain, and that everything pertaining to these matters shall be rightly judged and defined, and that whatever is contrary to them shall be considered null and void from this moment forward if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the eleventh day of the month of August, in the year 1926, the fifth of Our pontificate.

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P. CARD. GASPARRI, Secretary of State.

IV. ERECTION OF THE APOSTOLIC VICARIATE OF CYRENAICA, AND CHANGE OF NAME OF THE VICARIATE OF LIBYA.

PIUS XI, POPE.

For the sake of posterity.

— The office entrusted to Us by divine Providence, which is that of the apostolate, demands above all that We diligently determine those things which will contribute to the eternal salvation of the Catholic name and of the Christian people. Indeed, it is fitting that, with an increase in the number of pastors, better provision be made for the spiritual well-being of the faithful flock; and with this in mind, when the venerable brother Hyacinthus Tonizza, titular Bishop of Paraetonium and Apostolic Vicar of Libya, humbly requested Us to separate from the vicariate entrusted to him the region which faces the east, because of the vastness of the territory and the numerous difficulties, in order that a greater progress of the Christian faith might be achieved there, and to erect it into a separate mission, We readily and willingly deemed it fitting to grant this request. After therefore having consulted with Our venerable brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances of the matter, by Our own motion, and with certain knowledge and mature deliberation, We separate, detach, and divide from the apostolic vicariate of Libya, the territory of Cyrenaica, as it is now defined by its boundaries.

[*Latin ed. p. 90*]

Acts of the Apostolic See - Official Commentary 9G, and this is separated, or divided, by Our Apostolic authority, by the present document, We erect an apostolic vicariate, which We name "of Cyrenaica," and which We entrust to the care of the Brothers of the Order of Minor Friars. By similar authority, and by the fullness of Apostolic power, by the present document, We decree that the name of the former vicariate, from which the territory of the new apostolic vicariate of Cyrenaica is separated, which was formerly called Libya, shall be "Tripolitania." These things We will, We order, decreeing that these present Letters shall always exist and remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall fully support and be efficacious for those to whom they pertain, now and in the future; and that, if anything should be attempted concerning these matters by anyone, with any authority, knowingly or unknowingly, it shall be considered and declared invalid and void from now on. Notwithstanding any Apostolic constitutions and other enactments to the contrary. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the eleventh day of the month of February, in the

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fifth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER TO HIS EMINENCE, DOM CAROL JOSEPH, TITULAR BISHOP OF THE FOUR CROWNS, SECRETARY OF THE HOLY CONGREGATION, CARDINAL SCHULTE, ARCHBISHOP OF COLOGNE: CONCERNING THE WORK AND ACTIVITY OF THE GERMAN WOMEN'S SOCIETY. PIUS PP. XI, Beloved Son, greetings and Apostolic blessing. -— The German Catholic women's society recently sent to Us a publication, commendably presented in Your official letters, which We read with singular comfort; for from it We learned that this Society is entirely dedicated to the effort, whether through public lectures or through appropriately published books, to vigorously defend the integrity of morals, which, as We see, are daily becoming worse through the actions of men. And to achieve this, it strives especially to eliminate that harmful practice, which has almost prevailed everywhere, of women's dress. It is to be lamented that, garments which are properly designed to cover the body, are, in these our times— when women often forget their dignity—

[*Latin ed. p. 91*]

The acts of Pope Pius XI, page 91, often indicate that this is done for reasons that previously offend chastity, and provide a cause and incentive for this, especially for young men and women. Therefore, We have certainly not overlooked any opportunity to denounce this source of corruption and to eradicate this vice with Our Apostolic authority. To these Our warnings and exhortations, all pastors within the Catholic world have responded actively; especially the Bishops of Germany, who, either individually or collectively, have decided to carry out Our plan with all diligence. Therefore, this Society is truly pursuing a course that combines the improvement of morals and the growth of Christian virtue and integrity. Therefore, that the association of women in Cologne may continue to undertake this task of such great importance with the eagerness it is accustomed to, We earnestly exhort them, imploring God to grant His help to all its members, and to bless their endeavors and labors. May the Divine blessings, a sign of the graces to come, and a witness of Our paternal will, be upon you, beloved son, and upon those who govern and guide this association, and upon all its members, with all Our love in the Lord. Given in Rome, at St. Peter's, on the twenty-sixth day of the month of November, in the year 1926, in the fifth year of Our Pontificate.

PIUS PP. XI

[Followed by signatures and titles of Cardinals and Archbishops.]

PIUS PP. XI, To Our beloved sons, the venerable brothers, greetings and the Apostolic blessing. — Having been divinely entrusted with the apostolic task of tending to the sheep and the flock, We have, from the very be-

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ginning of Our Pontificate, been unable to keep Our thoughts from Brazil, that is, from this immense region, which contains a considerable part of the Catholic Church. Therefore, having decided to spare no effort for the benefit of your people, We took advantage of the happy opportunity offered by the end of the century, when Brazil became independent, and We came to the decision to visit it.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary: In order that we might send apostolic visitators, who, having traversed other dioceses, would carefully and thoroughly examine the condition of affairs, and ascertain what particular difficulties each [diocese] faced, and ultimately discern the remedies most suitable for improving matters. Therefore, as you know, we delegated three distinguished men: Joseph of Persiceto, a Franciscan, superior of the Capuchins of Capua; Benedict Lopeze, an Abbot of the Benedictine Order; and Marcellus Reynaud, of the Society of Jesus, who, according to the prescriptions of the then Sacred Congregation of the Consistory, and of Our Nuncio in Brazil, undertook this kind of apostolic visitation; and when these religious men had divided among themselves the territories to be examined, it is remarkable how wisely, maturely, and diligently they fulfilled this laborious task. And here, we wish to congratulate the entire Brazilian people for the warm welcome given to the envoys of the Apostolic See: in this regard, we commend the civil magistrates, and those entrusted with the administration of the entire republic, as well as those in charge of individual cities and regions, for having facilitated not only the journeys of these envoys, but also the very undertaking itself. But above all, we wish to praise the Bishops and priests, who, setting aside all human considerations, treated these envoys of Ours as if they were the envoys of God Himself. Therefore, we desire and pray that all those whom we have remembered on this occasion, and indeed the entire nation of Brazil, may receive a generous reward from God for so excellent a testimony of faith and piety.

And now, let us turn to the report that the visitators sent to the Apostolic See. Know, beloved sons, venerable brothers, and to Us and to the Most Holy Cardinals, to whose knowledge and judgment such reports are presented, that it has become apparent that the people of Brazil have made considerable progress in this age in the study of the Catholic faith and in the preservation of moral integrity: if this nation, and as is fitting, appreciates these advancements in the Christian life, and continues to strive for even greater progress in the future, it will not long be far from that very prosperity which it seeks, and which it is approaching with rapid steps. However, even in this abundance of fruits, or in the hope of better times, there are still some deficiencies that must be addressed as soon as possible. For, almost everywhere, the clergy is infrequent—in some places even more so—and is, in fact, far too inadequate for the salvation of the Chris-

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tian people, although religious men and sacred congregations of virgins, either introduced from Europe, strive to assist your sacred ministers. It is also regrettable that fewer and fewer young men aspire to the priesthood, or that, if some do aspire, they are not properly trained to undertake the service of the Church.

[*Latin ed. p. 93*]

The Acts of Pope Pius XI, page 93, state that the lack of resources prevents [the Church] from adequately fulfilling its duties; the seminaries lack sufficient support for the education of students; a large number of churches suffer from a lack of resources; and the divine worship is often not conducted according to the prescriptions of the liturgy. Furthermore, non-Catholics, due to certain regulations and ordinations, are equipped with every kind of means to attract followers, and through published books and commentaries, as well as through those works and institutions that aim to attract young people and instill them with the errors of innovation, they introduce a most serious danger to the Church, to domestic society, and to the state itself. Since these inconveniences must be removed as quickly as possible, lest we foresee greater harm and evils befalling the Catholic cause here, the plans and directives of the Apostolic See are being communicated to you without delay! We are very opportune: and if, according to the pastoral prudence that We know you possess, you put them into effect – of which We have no doubt – you will already be providing the Brazilian people with a great benefit, from which they will derive great joy for the rest of their lives, and will attain the most abundant rewards in heaven. As a witness to Our paternal hope and benevolence, We impart to you, Our beloved sons, venerable brothers, and to the clergy and people of your dioceses, throughout, Our apostolic blessing in the Lord. Given in Rome, at St. Peter's, on the twentieth day of the month of January, in the year 1927, in the fifth year of Our pontificate. PIUS PP. XI.

[Here follows a section dedicated to the Saints Cyril and Methodius, which is not relevant to the initial request.]

[*Latin ed. p. 94*]

To your ninety-four regions, the propagation of the faith has been so common to both [Cyril and Methodius] that they have proceeded in a common and similar action, so that they cannot be separated; and for this reason, Our Predecessor, Pope Leo XIII, in the Encyclical Letter *Grande munus*, dated September 30, 1887, proclaimed the praises of both, so that the cult of both, which is certainly ancient and deeply rooted here, might be extended to the entire Catholic world. But it is clear that Cyril and Methodius, although they are an ornament and glory to the entire Church, are especially to be venerated and imitated by the Slavic peoples, whom they brought to Christ with great effort. Therefore, venerable brothers, it is nec-

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essary that, especially in this secular year, the holy life and labors of both may be frequently presented before the eyes of the faithful, as if in written accounts and sermons. Furthermore, strive with all your might to ensure that young people, whether from the laity or from the sacred orders, who attend schools, lyceums, and universities, may behold those glorious saints as examples; for although they were born in the most honorable place of Salonichi and were sufficiently and abundantly educated in Constantinople in the teachings of rhetoricians and philosophers, they neither sought after glory nor did they abandon their excellence, nor did they allow themselves to be seduced by the magnificence of the imperial court and the customs of courtly life, but rather, having learned to serve God in solitude with such humility, and having devoted themselves entirely to the benefit of the Church, they bravely undertook those sacred expeditions, full of hardship and danger, to the Saracens, to the Khazars, to the Jews, and to the Slavs, offering them all one divine glory. Indeed, history testifies to the outstanding virtues and praises that shone forth in these apostolic men; for, adding to the nobility of mind and humility, they joined prayer, the office of the sacraments, the intense purity of celibacy, the labors of the sacred ministry, long vigils, and voluntary bodily chastisements. If it is fitting that the Slavic peoples should use Cyril and Methodius as teachers for the more perfect translation of Christian life, then it is certainly fitting that all of you should, to them, who were once the sowers and planters of the Roman faith, not only use the heavenly Patrons, but also use them as guides in maintaining and acquiring the communion of the Catholic faith. For in the heart of both, the words of Christ remained, "that all may be one," which He spoke to His disciples when He asked the divine Father in the Last Supper, "that they may all be one," and they also understood fully all those things which the Eastern Fathers had transmitted concerning the ecumenical unity of the Christian Church, and they did not wish to shepherd the Slavic sheep until they had received it from the successors of Peter, to whom the entire flock of Christ had been divinely entrusted. Furthermore, they undertook the Roman journey; from here, they were sent by the Roman Pontiff to establish and promote the kingdom of Christ.

[*Latin ed. p. 95*]

The Acts of Pope Pius XI, page 95, state: "Our predecessors were constantly protected; one, shortly before his death, took monastic vows in Rome, an event honored by the lamentation of the citizens; another, a bishop consecrated in Rome, who had both served in lands joined to Christ; these are to be praised and confirmed here; and many other signs of Pontifical benevolence demonstrate their devotion to the apostolate; indeed, do not all these things testify that nothing was older to these holy brothers, and nothing more certain and deliberate, than their close adherence to the Roman Church? Therefore, why should we be surprised,

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if Cyril and Methodius – whom we may call sons of the East, Byzantines by birth, Greeks by language, Romans by mission, and Slavs by the fruits of their apostolate – have done all things so that all might benefit from the unity of the Catholic Church? Therefore, venerable brothers, it cannot be that it is displeasing to Us that you, this year, as if raising them higher on the candelabrum, propose these two lights of the East, so that, just as they once acted on earth, so today in heaven they may shine forth for your people, and attract and inspire them with the wondrous examples of their virtues, so that they may live and feel Christianly. Let the clergy learn from the most blessed brothers, let religious men and sacred virgins also learn to live an innocent and most chaste life, and to dedicate their whole lives to the salvation of souls; let Christian families observe and protect the laws of inviolable marriage and the proper upbringing and education of children; let all the faithful, whatever their condition, whether they are farmers and peasants, or artisans, or nobles and leading citizens, or learned men and teachers, or magistrates who strive for the common good, learn to serve truth, justice, and charity, if they wish to see their homeland flourish with ever-increasing prosperity, restored to the peace of Christ among nations and among the citizens of the same nation. 'We are not unaware,' as the words of Leo XIII might be used, 'of the many and great difficulties that exist: especially since there are many who are determined to retain and spread the error of those who have abandoned the faith received from Cyril and Methodius. But we must zealously serve the salvation of our neighbors, and no effort must be refused in preserving the unity of the Catholic faith.' Indeed, as the same Pope had warned shortly before, 'those who still honor and revere these two Saints, even though they are not yet united with the Catholic Church, should be encouraged to desire concord and union with this Apostolic See, considering how much it is to be separated from its communion.' 1 Ep. Bene cognitum, July 14, 1881, to the Archbishop of Prague and other Bishops of Bohemia.

[*Latin ed. p. 96*]

Acts of the Apostolic See - Official Commentary 96, whom they have revered as mother and teacher, those very ones who acknowledge themselves to have faith's instructors." 1 And at this place, it pleases us not so much to commemorate as to follow with praise whatever has been begun among you in this most noble and important cause. In this regard, we understand the writings and commentaries, which have been published by the learned and erudite men of your nation, and which, with our approval and under our auspices, venerable brothers, are widely undertaken by pious works from the "Apostolic Society of SS. Cyril and Methodius," whose statutes were recently reviewed and approved by the Apostolic See; we speak especially of the gatherings in Yelehrad—where Methodius departed this life—which are held regularly, gatherings which

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we have praised on more than one occasion, as well as the Institute of SS. Cyril and Methodius founded there for the proper education of young men, who may one day worthily and fruitfully exercise the apostolic ministry among the Slavic peoples: this Institute, so that it may exercise the rights and privileges of the Holy See, pleased Our predecessor, the late Blessed Benedict XV. What remains, we are confident, is that through such annual celebrations, which you are beginning, and which, as we desire, Catholics from other nations will also piously undertake, your people, imitating and emulating the piety of their pastors, may obtain abundant divine graces from this Christian East, so sorely afflicted by so many calamities. May all Slavs piously remember and faithfully fulfill what Cyril, even in his dying moments, implored from God: "Lord God, who created all the orders of angels and incorporeal powers, who extended the heavens and established the earth... increase your Church in number and gather all into the unity of mind, and establish chosen men in concord in your true faith and right confession, and inspire in their hearts the word of your hearing... that they may prepare themselves for good works and do those things which are pleasing to You." 2 May the Most Gracious God fully hear and command to be fulfilled the good and growth of your nation, and may the apostolic blessing be bestowed, which, as a pledge of heavenly gifts and of Our paternal charity, we impart to you, venerable brothers, and to the entire clergy and people of your diocese, with all our heart in the Lord. Given in Rome, at St. Peter's, on the 13th day of the month of February, in the sixth year of Our Pontificate. PIUS PP. XI 1 Letter, January 8, 1881, to the Archbishop of Zadar and other Bishops of Dalmatia. 2 Life of St. Constantine the Philosopher, in Slavic.

[*Latin ed. p. 97*]

The Sacred Congregation Consistorial, Act of the Sacred Congregations, Volume XIX, Number 3, February 11, 1927.

ERRECTION OF A DIGNITY IN THE CATHEDRAL CHAPTER OF TAPICES. DECREE.

The Bishop of Tapices presented petitions to the Holy See, so that, according to canon 393, number 1, and canon 394, number 2, of the Code of Canon Law, the Dignity of Dean might be established in his cathedral church, since the cathedral chapter lacks such a dignity. Furthermore, he requested that this dignity, for the first time, be conferred upon Canon Adrian Augustus Sauvebois.

Responding to these petitions, the Most Holy Pope Pius X, with Apostolic authority, perpetually erects and establishes a capitular dignity in the aforementioned chapter, to which the name of Dean shall belong, and grants, so that the aforementioned Canon Adrian Augustus Sauvebois may

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hold and possess it for this first occasion. In future vacancies, the conferral of this dignity shall be the prerogative of the Apostolic See.

Regarding these matters, the same Most Holy Pope ordered that a Consistorial Decree be issued, which shall have the same validity as if Apostolic Letters sealed with the leaden seal had been issued from above. The execution of this, together with the faculties necessary for it, is entrusted to the aforementioned Most Reverend Bishop of Tapices; notwithstanding any contrary provisions.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 11th day of February, 1927.

£8 C. CARD. DELAI, Archbishop of Sabina and Mantua, Secretary.

L. S. F. Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 98*]

Acts of the Apostolic See - Official Commentary 98 II PROVISIONS REGARDING CHURCHES. Our Most Holy Lord Pope Pius, by the divine Providence, XI, through decrees of the Sacred Congregation of the Consistory, has provided for the following Churches, each with its own Pastor, namely:

January 27, 1927. — To the titular episcopal Church of Anthedon, he appointed the Reverend Father Bernardinus Vitalis Bigi, O.F.M., whom he designated as Apostolic Vicar of the newly established vicariate of Cyrenaica.

January 28. Bithynia, R. — To the titular episcopal Church, he appointed the Reverend Doctor Honoratus Coppietters, parish priest of Helenopolis, as canon of the church of the town of Alost in the diocese of Ghent, whom he designated as Coadjutor with the right of succession to the Reverend Doctor Aemilius Seghers, Bishop of Ghent.

January 29. — To the titular Church of Macra, for this occasion elevated to an archiepiscopal see, he appointed the Reverend Doctor Josephus Pfluger, Auxiliary to the Most Reverend Cardinal Gustavus Piffl, Archbishop of Vienna, who had previously been Bishop in title of Harpasen.

February 1. — To the titular episcopal Church of Sathen, he appointed the Reverend Father Iacobus Eduardus Walsh of the Society of Missions of Maryknoll, whom he designated as Apostolic Vicar of Kongmoon.

February 4. — To the newly erected cathedral Church of Bragantia in Brazil, he appointed the Reverend Doctor Mauritius Josephus Rocha, who had previously been Bishop of Corumbá.

February 7. — To the cathedral Church of Monopoli, he appointed the Reverend Father Antonius Melomo, who had previously been Bishop of Squillace.

February 11. — To the metropolitan Church of Reggio, he appointed the

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Reverend Doctor Carmelus Pujia, who had previously been Archbishop of St. Severina, and also, by reason of union in the person, had previously been Bishop of Cotrone.

February 18. — To the titular episcopal Church of Bararense, he appointed the Reverend Father Ioannes Pilzer, canon and parish priest of the metropolitan church of Salzburg, whom he designated as Auxiliary to the Reverend Doctor Ignatius Rieder, Archbishop of Salzburg.

February 25. — To the titular episcopal Church of Siccae Venetiae, he appointed the Reverend Doctor Casimirus Tomczak, doctor of theology in patristics, lecturing at the Seminary of Warsaw, whom he designated as Auxiliary to the Reverend Doctor Vincentius Tymieniecki, Bishop of Lodz.

February 28. — To the cathedral Church of Mobila, he appointed the Reverend Father Thomas Toolen, from the archdiocese of Baltimore.

[*Latin ed. p. 99*]

SACRED CONGREGATION OF THE COUNCIL FOR BISHOPS CHARGED WITH THE OFFICE OF TEACHING IN PUBLIC SCHOOLS. DECREE.

Since several Ordinary [bishops] of places have requested that a certain discipline be established for priests who teach in public schools, this Sacred Congregation, in its plenary sessions on January 15th of this year, has decreed the following; which, indeed, were approved and confirmed by His Holiness, Pope Pius XI, in an audience held on the first day of February by the Most Reverend Cardinal, Prefect of this Sacred Congregation, and were ordered to be made publicly known.

I. The prescriptions of the Holy See concerning clerics and priests who attend public universities or normal schools shall remain in force; especially those which are prescribed in the letter of the Secretariat of State of November 20, 1920, and must be strictly observed.

II. Priests, even though they have obtained the title of teacher, remain bound to the service of their respective dioceses; and are subject to their proper Ordinary.

III. The Ordinaries shall see to it that these priests perform the office of teaching in their diocese, especially in the seminaries for clerics or in private schools.

IV. A priest shall not seek or accept a position or office in public schools without the explicit consent of his Ordinary; and this consent is of its own nature revocable.

V. The Ordinary, with a heavy conscience, shall not grant consent unless to those who excel in piety and doctrine, and who will be an example to both students and other teachers, both privately and publicly.

VI. The Ordinary may permit a diocesan priest to transfer to another diocese for the purpose of teaching, but in such a way that the office accepted

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is held at the will of both the priest's proper Ordinary and the Ordinary of the place. Therefore, the priest is bound to obey the Ordinary in the diocese who recalls him to service, and the Ordinary of the place who dismisses him, whatever the pretext.

VII. The Ordinary shall not allow a priest of his diocese to enter upon a teaching position in another diocese unless he has first informed the Ordinary of the place and obtained his permission.

VIII. A priest who is about to begin teaching in a foreign diocese shall, without delay, approach the Ordinary of the place, whom, according to canon 94 of the Code of Canon Law, he must request to be...

[*Latin ed. p. 100*]

Acts of the Apostolic See - Official Commentary 100, gathered together, and until he remains in that place, he must have, and must submit himself to the authority and correction of his vigilance. X. The Ordinary of the place, however, will be able to: a) order, for a just cause, according to his judgment and prudence, that a priest be assigned to a particular church; b) determine that the same priest be under the special vigilance of a vicarious, a parish priest, or another priest; c) require that the priest report in which house he habitually resides and with whom he cohabits; forbid that he retain women, about whom suspicion may arise, in his presence, and that he frequent them in any way; order, if the Ordinary judges it necessary or opportune, that he reside in the house of some religious community; d) forbid that he undertake the office of teaching in schools, which are either for girls alone or for girls together with boys, or that he teach and instruct girls privately; e) order that he observe all and each of the common obligations of clerics; especially, that he attend meetings or conferences for resolving matters of morals and liturgy; that he assist the parish priest of the place in the religious instruction of children; that on holy days he give a brief explanation of a chapter of the Gospel or of some other doctrine of Christianity during the Mass, which he celebrates with the faithful present; f) admonish, correct, and, if the case warrants, inflict appropriate penalties, according to the norms of the sacred canons, upon the priest, if he has deviated from the right path. X. The Ordinary of the place shall inform the Ordinary of the priest of his conduct and morals at the end of each school year. XI. If a priest, as a teacher, is about to leave a place for a notable period of time, he shall inform the Ordinary of that place; and if he is about to begin the summer holidays, he shall give his due obedience to him; and upon his return to the diocese, he shall present himself to his Ordinary and faithfully obey his commands. Notwithstanding anything to the contrary. Given in Rome, from the Secretariat of the Sacred Congregation of the Council, on the 22nd of February, 1927. * D. CARD. SBARRETTI, Prefect.

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L. % S. f IULIUS, Tit. Lampsacen., Secretary.

[*Latin ed. p. 101*]

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

By the grace of God, Our Lord Pope Pius, by divine Providence, XI, by decree of the Sacred Congregation for the Propagation of the Faith, dated January 25, 1927, appointed the Reverend John Baptist Filippucci, from the apostolic vicariate of Constantinople, as the Ordinary of the archiepiscopal Church of Athens, succeeding Urban.

APPOINTMENTS

By Apostolic Briefs, the following were appointed:

August 11, 1926. — The Apostolic Vicar of Haimen in China, the Reverend Father Simon Tsu, a priest of the Society of Jesus.

September 14. — The Apostolic Vicar of Marocco, the Reverend Father Joseph Betanzos, from the Spanish Province of the Order of Friars Minor.

January 25, 1927. — The Apostolic Vicar of the Gilbert Islands, the Reverend Father Joseph Bach, from the Congregation of Missionaries of the Most Sacred Heart of Jesus.

— Coadjutor Bishop of Dacchen in Eastern India, with the right of succession, the Reverend Father Timothy John Crowley, from the Congregation of the Most Holy Cross.

— The Apostolic Vicar of Senegal and Gambia, the Reverend Father Augustus Grimault, from the members of the Institute of the Holy Spirit.

— Coadjutor to the Apostolic Vicar of Southern Nigeria, with the right of succession, the Reverend Father Charles Heerey, from the members of the Institute of the Holy Spirit.

January 26. — The Apostolic Vicar of Harikow, the Reverend Father Eugene Massi, Bishop in title of Ioppida, formerly Apostolic Vicar of Sianfu.

February 4.

February 9. — The Apostolic Vicar of Kong-moon in China, the Reverend Father Jacob Edward Walsh, from the Society for Foreign Missions of Maryknoll.

[*Latin ed. p. 102*]

Acta Apostolicae Sedis - Official Commentary 102. With successive decrees, the Sacred Congregation for the Propagation of the Faith declared its approval: December 10, 1927. – Reverend Father Aloysius Mohn, of the Congregation of Missionaries of the Sacred Heart of Jesus, appointed Apostolic Prefect of Lydenburg. February 2, 1927. – Reverend Father Gerard Wantenaar, of the Institute of the Missionaries of Saint Joseph, of Mill-Hill,

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appointed Apostolic Prefect of Basankusu.

SACRED CONGREGATION FOR THE CULT OF SAINTS, FOR THE PROMOTION OF THE CAUSE OF THE BLESSED SERVANT OF GOD, SISTER MARY OF JESUS, A NUN PROFESSED OF THE ORDER OF DISCALCED CARMELITES.

ON THE QUESTION OF WHETHER A COMMISSION SHOULD BE APPOINTED TO INITIATE THE CAUSE OF BEATIFICATION OF THE SERVANT OF GOD, SISTER MARY OF JESUS.

In the province of Guadalajara, in Spain, and in the diocese of Segovia, in the town commonly called Tartaneda, born to parents distinguished by nobility and virtue, Antonio Lopez de Riva and Elvira Martínez, on August 18, 1560, a daughter was born who, after being baptized in the parish church with the sacred rite, received the name Mary, in honor of Saint Stephen the Protomartyr.

At the age of four, she heard her father, who was near death, say: "Daughter, I am dying, but God is your Father; may He bless you, and may He keep you."

Shortly after the death of her father, Mary, while in imminent danger of death, being swept away by the surging waters of a river, was miraculously saved by the presence and assistance of the Virgin Mary, who appeared to her, and was comforted with these words: "I wish you to be my daughter."

The pious, obedient, and affable daughter consoled her mother, who was deeply grieved by the death of her husband, with exquisite kindness and diligence.

Distinguished by singular virtues of the soul and modesty, inclined to penance and fasting, and devoted to mental and vocal prayer beyond her years, she drew the admiration and esteem of all, offering good and providing a pleasing spectacle to God and men.

The widowed mother, preparing for a second marriage, left Mary under the care of her grandparents and uncles, who considered her to be of beautiful appearance, rich in resources, and of subtle intellect, and deemed her quite suitable and destined for a new family, and for entering into appropriate marriages. Therefore, she was raised with more elegant cultivation and...

[*Latin ed. p. 103*]

The Holy Congregation of Religious desired that she, adorned with the habit and exhibiting virtuous conduct, should enter a religious order. The young woman received this news with sorrow, but she obeyed the wishes and will of her elders. Seeing herself gradually yielding to the vanities of the world and attracting worldly dust, she turned to her heavenly Father and divine Mother, and, with complete trust and from the depths of her heart, she implored, through constant prayer, the help of so great a Father

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and so great a Mother, and she obtained it. For two years, she endured with fortitude the harsh and intimate struggles and voices, sometimes urging her towards asceticism, and at other times towards marriage, in this conflict between spirit and flesh, the saying was revealed: "All things work together for good to them that love God." Two also, pious and learned priests, moderators of conscience, one from the Order of Saint Francis, the other from the Society of Jesus, were present to assist her. By obeying their warnings and counsel, and with the grace of God, and with the Virgin Mother protecting her, she emerged victorious and free from this inner struggle. Furthermore, one night, while she was praying more fervently before the image of Jesus Christ crucified in the domestic chapel, it seemed to her that she heard a voice saying three times: "Become a nun." Immediately, Mary obeyed these mysterious words, laid aside her precious garments, and put on more humble ones, and girded herself with a cilice. In the meantime, after the death of her uncles, the young woman, now fifteen years old, came under the guardianship of her father, to whom she revealed her intentions. With his consent and approval, she distributed her wealth to the poor, besides setting aside five thousand ducats for her dowry for entering a monastery. After a short delay, consulting with her spiritual director, Father Anthony of Castro, S.J., and with the approval of Saint Teresa, the mother and foundress of the Discalced Carmelites, who, through a letter, responded: "She will be most welcome to her in Toledo; therefore, she should go there immediately," she chose and decided to enter that order. Truly, with great joy and with a willing heart, she arrived in Toledo four days before the solemn feast of the Assumption of the Blessed Virgin Mary, accompanied by her father and Father Anthony of Castro, where, in the same month of August and in the year 1577, she received the religious habit and began her novitiate, being well received and welcomed by the nuns, as she had been commended to them by the holy Mother Teresa through a letter. In her new religious state, the Handmaid of God had to endure serious infirmities and, incited by the devil, many temptations; but with the help of Jesus and Mary, and with the counsel of Saint Teresa, she overcame and triumphed. Having completed her novitiate with commendable merit, and enjoying good health of mind and body, she was duly admitted by the prioress, Sister Anne of the Angels, to make her solemn vows, and on September 8th, she became Sister Mary of Jesus; as is said, not without the heavenly approval. A few days later, Saint Teresa, who knew Sister Mary of Jesus only through mutual letters and conversations, but had never seen her, went to Toledo.

[*Latin ed. p. 104*]

The Acts of the Apostolic See record that she was seen, heard, and approved. Admiring her virtue and religious devotion, and wishing to promote her further, certain rules were given to her for the greater perfection

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of her soul, and the time for prayer was established, so that excessive preoccupation with God would not harm her health, but rather, so that she might sustain her body and soul with the external duties entrusted to her by the superior. Thus, first she was a novice, then a nurse of the sick, and finally a doorkeeper of the house, performing all these duties with piety and integrity, to the honor and benefit of the sacred house, the infirmary, and the monastery. At the age of twenty-three, having completed her novitiate and been confirmed six times, she diligently cared for her students, leading them with a spirit of prayer and the exercise of all virtues. In the year 1585, at the request of the Superiors, she followed her mother, Anne of the Angels, who had been sent to the city of La Cuerva to establish a new Carmelite monastery. There, as a servant of God, a companion, and sub-prioress, she remained for a time, winning the affection of the sisters and the esteem of all for her sanctity, until she was called to the monastery of St. Joseph in Toledo. There, she was elected and confirmed as prioress of the same monastery three times, in the years 1591, 1598, and 1632, and ruled with strength and gentleness, loved and admired. For about thirteen years, she abstained from all the offices of the monastery, but she did not eat bread idly, since she contributed the fruits of her own labors. Following the custom of that monastery, Mary of Jesus lived in tranquil and holy solitude, hidden in God, devoted to Him, and pleasing to Him, spending the remaining years of her life, more like an angel than a woman, until, rich in years and merits, she peacefully fell asleep in the Lord, at the age of over eighty. Meanwhile, the fame of the sanctity of life, virtues, and miracles of the Servant of God spread more and more, not only in the city and archdiocese of Toledo, but throughout all of Spain, opening the way for the ecclesiastical court of Toledo to establish an informative process concerning her. After this process was completed and transmitted to the Sacred Congregation of Rites in Rome, and after the writings of the Servant of God were reviewed, the following was benignly written: "Nothing prevents further proceedings." Therefore, at the urgent request of Father Roderick of St. Francis of Paula, promoter of the Order of Discalced Carmelites and of this cause, and with the votes of the Reverend General of the entire Order, and after considering the letters of several Eminences of the Most Holy Cardinal Fathers, several Reverend Archbishops and Bishops, as well as the presidents of religious congregations, chapters, colleges, and men of distinction, the Most Reverend and Most Illustrious Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, and Relator of this cause, in the assembly of the Ordinary Congregation of Sacred Rites, convened on the designated day at the Vatican,

[*Latin ed. p. 105*]

The Holy Congregation of Rites, in its session 105, considered a question for discussion: Whether the Commission for the Introduction of the

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Cause should be signed, in this case and to the effect of what is being considered. And the Most Reverend and Venerable Fathers, Prefects of the Sacred Rites, after hearing the report of the Most Reverend Prelate, and after hearing the Most Reverend Father Charles Salotti, General Promoter of the Faith, and after all matters were diligently discussed and considered, judged it fitting to respond: Affirmative, that is, the Commission for the Introduction of the Cause should be signed, if it pleases the Most Holy [Pope]. November 30, 1926. All of these matters, having been reported to the Most Holy Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, His Holiness, approving the response of the aforementioned Sacred Council, deigned to sign with his own hand the Commission for the Introduction of the Cause of Beatification and Canonization of the Servant of God, Sister Mary of Jesus, professed nun of the Discalced Order of Carmelites. December 10, 1926.

[Signature] A. CARD. VICO, Prefect of the Portuense and Rufinense Congregations, Sacred Roman Rota.

[Signature] ANGELUS MARIANI, Secretary.

AT ROME.

CONCERNING THE CANONIZATION OF BLESSED LUCY FILIPPINI, VIRGIN, FOUNDRESS AND SUPERIOR OF THE INSTITUTE OF THE PIAR TEACHERS, NOW CALLED BY HER NAME.

ON THE QUESTION: Whether the Commission for the Re-introduction of the Cause of Canonization of the aforementioned Blessed Lucy should be signed, in this case and to the effect of what is being considered?

After the Most Holy Pope Pius XI promulgated the Letters in the form of a Brief on June 13 of the current year, 1926, and after the solemnities of the Beatification of the Venerable Servant of God, Lucy Filippini, Virgin, foundress of the aforementioned Institute of the Piar Teachers, now called by her name, were celebrated in the Patriarchal Basilica of the Vatican, and after the triduum of festivities in honor of the newly declared Blessed, according to the custom and instruction of the Sacred Congregation of Rites, were completed, enriched with Apostolic privileges and indulgences, and first in Rome, in the church of the Most Holy Name of Jesus, with extraordinary solemnity and a great gathering of clergy and people, under the care of the Promoter of the Cause and the Superior General of the aforementioned Institute, and then in other dioceses, especially where the daughters and disciples of the Blessed Mother and Teacher diligently and beneficially serve in the religious and civil education of girls and young people, both privately and publicly. Special mention...

[*Latin ed. p. 106*]

The Acts of the Apostolic See – Official Commentary, page 106, speak of

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the cities of Tarquinia, where the Blessed Lucy was born, and Paliscoduno, where the most excellent Mistress Pia lived a holy life and died most piously, whose sacred body is venerated with great devotion and reverence in the cathedral church of Saint Margaret, Virgin and Martyr. These festivities throughout the world have aroused the devotion of the faithful towards the Blessed Lucy, encouraging love, imitation, and prayer, with confidence in obtaining help in their own needs. It is reported that more recent miracles have occurred through her intercession, granted by God, as if they were signs of divine Providence, preparing to adorn the Blessed Lucy with a new aureole of sanctity and the highest honor of canonization. Therefore, at the urgent request of the Most Reverend Lord Angelo Sinibaldi, the Urban Bishop and promoter of this cause, and with the prayers and desires of the General Superior of the entire Filippini religious family, and after attentive examination of the postulatory letters of the Most Eminent Lord Cardinal Basil Pompilius, Bishop of Velletri and General Vicar of His Holiness in the City, and of six other Cardinals of the Holy Roman Church, the Most Illustrious and Reverend Lord Charles Cremonesi, Archbishop of Nicomedia, from the Pontifical Grants, and the Most Reverend Bishops of Montifalcisco, Tarquinia, and Centumcellae, and of Pomarici, as well as three Abbots, the Most Eminent and Reverend Lord Januarius Granito Pignatelli di Belmonte, Bishop of Alba, and promoter of the same cause, convened in the Vatican halls on a designated day by the Congregation of Sacred Rites, proposed the following question for discussion: Should a Commission for the Re-examination of the Cause be appointed in this case and for the purpose in question? And the Most Eminent and Reverend Fathers, entrusted with the sacred rites, after the presentation by the aforementioned promoter, and after hearing the Reverend Father Lord Charles Salotti, General Promoter of the Faith, having considered all matters, judged it advisable to respond affirmatively, that is, that the Commission for the Re-examination of the Cause should be appointed, if it pleases the Most Holy [Pope]. On November 30, 1926. Subsequently, these matters were reported to our Most Holy Pope Pius XI by a written report from the Secretary of the Congregation of Sacred Rites, and His Holiness, approving the decree of the aforementioned Sacred Congregation, deigned to sign with his own hand the appointment of the Commission for the Re-examination of the Cause of Canonization of the Blessed Lucy Filippini, Foundress and first Superior of the Institute of the Pia Mistresses, now named after her, on December 22, 1926. [Signed] A. Card. Vico, Bishop of Porto and Santa Rufina, Prefect, S.R.C. L. SB S. Angelus Mariani, Secretary.

[*Latin ed. p. 107*]

To the Most Holy Congregation for Beatifications and Canonizations, concerning the cause of the Venerable Servant of God, Magdalena of Marchionibus of Canossa, foundress of the Institute of the Daughters of Charity

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of St. Magdalene.

Regarding the doubt: Does it appear that the Venerable one possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with their respective virtues, in a heroic degree, both habitually and in specific instances, as is required?

Certainly, great praise is due to those who, born into honorable families and endowed with wealth, despise all the comforts of life and the pleasures of the world, dedicating themselves entirely to divine worship and the perfection of the spirit within the cloister. However, even greater admiration seems to be earned, and more profound feelings of gratitude are inspired, by those who, having been born into the highest social standing, possessing a distinguished name among citizens, conspicuous for the glory of their ancestors, their wealth, and their honors, renounce this supreme condition, and, at the same time, choose that which is most laborious among human endeavors, requiring constant effort, dedicating their entire lives to it.

The Venerable Servant of God, Magdalena of Marchionibus of Canossa, attained this most excellent merit, being of noble birth, but even more noble through her virtue and her outstanding deeds. In that time of great tribulation, when religious life was greatly persecuted, and the insane fury of wicked men in Gallus had poured forth rivers of blood, seeking to destroy the Catholic faith, if it could, and when this evil had already spread to other regions of Europe, fostering the worst seeds from which poisonous fruits were to arise, Magdalena did not hesitate, but began to consider it her duty to resist the encroaching storm with all her strength, to strengthen piety among the people, and to eradicate the evils brought about by the enemies of religion. Therefore, having rejected the delights of her family and having refused the marriage that was offered to her, she chose Christ as her spouse and resolved to follow Him. Following the counsel of her spiritual director, she entered a Carmelite monastery, for the purpose of experiencing her vocation. Having learned the divine will, and having felt herself called to something else and asked to do other things, she departed from there, and, by the will of God, she devoted herself entirely to the education of children, so that a new generation might flourish in place of the decaying impiety.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - An official commentary on the Catholic catechism and the sentiments of piety. It is remarkable how diligently she strove to ensure that the people were first instructed in the fundamental principles of faith, and that the minds of young girls were kindled with a love of religion. She wished this salutary work to endure for a long time, and she founded the Institute of the Daughters of Charity, which today has spread happily even to the Chinese Empire. The Venerable Servant of God excelled in the integrity of her life: nothing was ever observed in her that

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did not conform to the standard of modesty, nothing that was even slightly lacking in the laws of honesty and righteousness. She proceeded with such zeal in cultivating virtues, that she was considered in all things to be a perfect example of religious perfection. Like the divine goodness, which, having mercy on all, opens its arms to all in its generosity, her charity embraced all of humankind, and she sought to provide a remedy for all the ills of mankind, leaving behind the sweetest memory of herself even in hospitals. As a result, after her death, a desire arose to honor the Venerable Servant of God, and after episcopal inquiries were conducted, in the year 1877, after due deliberation, a commission was appointed by the hand of Pope Pius X, of blessed memory, to initiate the cause. After all that the sacred laws require were completed, an inquiry into her virtues was begun in the year 1905, which was followed four years later by the Preparatory Congregation. This was held twice for a clearer understanding of the cause; and most recently, general meetings were held before our Holy Father Pope Pius XI, at which His Eminence Cardinal Caietan Bisleti, promoter of the cause, proposed the following question for discussion: Whether the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Fortitude, and Temperance, and their associated virtues, are possessed by the Venerable Servant of God, Magdalena Marchionissa of Canossa, in a heroic degree, in every case and in every respect; the Most Reverend Cardinals and Consultors gave their individual votes; which the Blessed Father pursued with earnest intent, and openly expressed his opinion on the matter; however, he postponed giving a definitive judgment, so that a greater abundance of heavenly light might be obtained through prayer. He designated this most auspicious day, on which the three wise men, guided by the star, adored the Divine Child, and, after devoutly offering the salutary Host, he ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation, and Caietan Bisleti, the promoter of the cause, together with the Reverend Father Charles Salotti, General Promoter of the Faith, and myself, from the secretariate, and those standing with us, to be solemnly present before the Pontifical throne, and he pronounced: It is established that the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence,

[*Latin ed. p. 109*]

The Holy Congregation of Rites, with Justice, Fortitude, and Temperance, to the Most Noble Marchioness of Magdalena and her Canosa, and to the Venerable Servants of God, in the heroic degree, concerning the matter and effect of which we are speaking. And this decree was ordered to be made public and recorded in the acts of the Holy Congregation of Rites, on the eighth day before the Kalends of January, in the year one thousand nine hundred and twenty-seven.

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[Signature] A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Holy Roman Congregation.

[Signature] L. S. Angelus Mariani, Secretary.

IV. The prefixed volume, or appendix, (from the year 1912, number 4285, up to the year 1926, number 4404, with its general index), of the work entitled: "Authentic Decrees of the Holy Congregation of Rites, collected from its acts and promulgated by its authority."

FOR THE CITY AND THE WORLD.

The decrees which are contained in this second appendix to the Collection of Decrees of the Holy Congregation of Rites, as is indicated in the same appendix, have been approved by Our Most Holy Lord, Pope Pius XI, with His Apostolic authority, upon the recommendation of the undersigned Cardinal, Prefect of the Holy Congregation of Rites, and declared authentic. Notwithstanding any contrary provisions.

On the twenty-sixth day of January, in the year one thousand nine hundred and twenty-seven.

[Signature] A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Holy Roman Congregation.

[Signature] L. S. Angelus Mariani, Secretary.

[*Latin ed. p. 110*]

Acta Apostolicae Sedis - Official Commentary 110

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Edital Citations

I. MARRIAGE NULLITY (BERTIER-GIUSTI)

Since the actual place of residence of John Bapt. Giusti is unknown in the aforementioned case, we summon him to appear, either in person or through a duly appointed procurator, before the seat of the Sacred Roman Rota (Rome, via della Dataria, 94) on March 24, 1927, at 12 o'clock, to discuss the doubt in question, or to subscribe to the following, and to designate the date for the formal hearing of the case: Whether the marriage in this case is null.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned John Bapt. Giusti, must take care to inform him of this edital citation.

L. £8 S. U. Mannucci, Secretary.

From the Chancery of the Sacred Roman Rota, February 12, 1927.

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Johannes Ladelci, Notary.

[French Translation - for reference only, not to be translated]

Etant inconnu le lieu de la demeure actuelle de M. Jean Giusti, défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Bote Eomaine (Eoma, Via della Dataria, n. 94), 24 Mars 1927 à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Bote. Conste-t-il de la nullité du mariage dans ce cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit M. Jean Giusti devront, dans la mesure du possible l'avertir de la présente citation.

[*Latin ed. p. 111*]

In the Most Holy Roman Rota, Case No. [illegible], Regarding the Nullity of Marriage (MURAS-WIELIMBOREK).

Since the actual place of residence of Johannes Wielimborek is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Roman Rota (Rome, Via della Dataria, 94), on April 23, 1927, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the date for the hearing of the cause before the Rota: Does a nullity of marriage exist in this case?

The Ordinaries of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Johannes Wielimborek, ought, as far as possible, to ensure that he is informed of this edictal citation.

[Signature: S. F. Guglielmi, Presiding.]

From the Chancery of the Tribunal of the Most Holy Rota, February 14, 1927.

Johannes Ladelci, Notary.

[French Translation: The place of current residence of Mr. Jean Wielimborek, defendant in this cause, is unknown. We summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Rota (Rome, Via della Dataria, n. 94), on April 23, 1927, at 12 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to fix the date for the hearing of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Wielimborek, must, as far as possible, inform him of this citation.]

[*Latin ed. p. 112*]

Acta Apostolicae Sedis - Official Commentary 112. DIARY OF THE

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ROMAN CURIA. The "Commission for Russia," whose establishment was announced in No. 2 of the Official Bulletin of the Acta Apostolicae Sedis, 1926, now consists of the following: President: His Eminence Cardinal Luigi Liguori, Secretary of the Sacred Congregation "Propaganda Fide." Relator: Monsignor Michele D'Herbigny, Titular Bishop of Ilio. Members: Monsignor Isaia Papadopulos, Assistant of the Sacred Congregation "Propaganda Fide." Monsignor Francesco Borgongini Duca, Secretary of the Sacred Congregation for Extraordinary Affairs. Monsignor Giuseppe Pizzardo, Substitute of the Secretariat of State. Secretary: Monsignor Carlo Margotti, Notary of the Sacred Congregation "Propaganda Fide." Consultors: Reverend Father Gervasio Quenard. Reverend Father Cirillo Karalewski. Reverend Father Sergio Vanghine.

SACRED CONGREGATION FOR RITES. Tuesday, February 8, 1927, in the Vatican Apostolic Palace, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend and Most Eminent Cardinals, together with the Most Reverend Prelates and theological Consultors who compose it, gave their vote on the question of the heroic degree of virtues in the cause of beatification and canonization of the Venerable Servant of God, John Bosco, Priest and Founder of the Pious Society of Saint Francis de Sales and of the Institute of the Daughters of Mary Help of Christians.

Tuesday, February 22, 1927, at the Most Reverend and Most Eminent Cardinal Alessandro Verde, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Paola Frassinetti, Founder of the Institute of the Sisters of Saint Dorothea, the Preliminary Congregation of Sacred Rites was held, in which the Reverend Prelates and the theological Consultors of the same discussed the question of the heroism of the virtues exercised by the aforementioned Venerable Servant of God.

[*Latin ed. p. 113*]

Diarium Romanae Curiae 113. SECRETARIA DI STATO NOMINE. By Brevi Apostolici, the Most Holy Father Pius X, reigning happily, deigned to appoint: Apostolic Protonotaries of the number of participants: February 3, 1927. Monsignor Ettore Castelli (Rome). Apostolic Protonotaries in the manner of participants: December 3, 1926, Monsignor Emmanuele Arce y Ochotorena, of the diocese of Pamplona. January 17, 1927. Monsignor Andrea Proto, of the archdiocese of Amalfi. January 19, Monsignor Agostino Boisleux, of the diocese of Arras. January 19, Monsignor Ferdinando Lejeune, of the same diocese. Domestic Prelates of 8. 8.: November 27, 1926. Monsignor Edoardo de Jesus Vasquez, of the diocese of Cumanà. December 3, Monsignor Maurizio Berecoechea y Oscoz, of the diocese of Pamplona. December 22, Monsignor Enrico Frese, of the apostolic vicariate of Buona Speranza, Eastern District. January 10, 1927. Monsignor Benvenuto Drago, of the diocese of Casale. January 14,

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Monsignor Tommaso Walshe, of the archdiocese of Liverpool. January 14, Monsignor Giuseppe Candidori (Rome). January 21, Monsignor Gaspare Porgio, of the archdiocese of Capua. January 26, Monsignor Giorgio Detzel, of the diocese of Spires. January 28, Monsignor Emilio Dauzon, of the archdiocese of Algiers. January 29, Monsignor Clemente Wagner, of the diocese of Eichstätt. January 29, Monsignor Ludovico Eisenhofer, of the same diocese. January 30, Monsignor Adriano Hermus, of the diocese of Bois-le-Duc. February 9, Monsignor Florimondo Régnier, of the diocese of Puy-en-Velay. February 9, Monsignor Carlo Fournier, of the same diocese. February 17, Monsignor Alfonso M. C. Broens, of the diocese of Green-Bay. asta, vol. XIX, n. 3. — 2-3-1927.

[*Latin ed. p. 114*]

From the Acts of the Apostolic See - Official Commentary 114:

By Breve Apostolic, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of the Golden Spur: July 15, 1925.

Upon His Excellency, Mr. Stanisław Wojciechowski, President of the Republic of Poland.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

May 27, 1926.

Upon Mr. X. Giulio Gozi (Republic of San Marino).

August 14, 1926.

Upon His Excellency, Baron Kijūrō Shidehara (Japan).

Upon His Excellency, Mr. Ryōhei Okada (Japan).

Upon His Excellency, Prince Fuminaro Konoe (Japan).

Upon Mr. Marquess Riccardo Rey y Boza de Gilés (Peru). October 25.

The Order of Saint Gregory the Great, Commander:

February 17, 1927.

Upon Mr. Antonio Cagiano de Azevedo (Rome).

Upon Mr. Eduardo de Lima Ramos (Brazil).

The Order of Saint Gregory the Great, Knight:

June 22, 1925.

Upon Mr. Andrea Mejer (Poland).

January 21, 1927.

Upon Mr. Luigi de Avilés (Spain).

February 9.

Upon Mr. Ernesto Stahl (Bavaria).

Upon Mr. Augusto Büchner (Bavaria).

February 12.

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Upon Mr. Count Giuseppe Salimei, of the Pontifical Noble Guard.

Upon Mr. Count Angelo Valentini, of the Pontifical Noble Guard.

The Cross of the Order of Saint Gregory the Great:

June 23, 1925.

Upon His Excellency, Mr. Mattia Ratai (Poland).

Upon His Excellency, Mr. Albert Trampczynski (Poland).

Upon His Excellency, Mr. Ladislaus Grabski (Poland).

Upon His Excellency, Mr. Count Alessandro Skrzynski (Poland).

Upon His Excellency, Mr. Stanisław Grabski (Poland).

Upon His Excellency, Mr. Doctor Ladislaus Skrzynski (Poland).

The Plaque of the Order of Saint Gregory the Great:

February 12, 1927.

Upon Mr. Marquess Luigi Antici Mattei, Exempt from service in the Pontifical Noble Guard, Naila.

[*Latin ed. p. 115*]

Diarium Romanae Curiae 115. The Insignia of the Order of Saint Gregory the Great, civil class: February 9, 1927. To the Most Noble Doctor, Baron Ferdinand Von Moreau (Bavaria). The Insignia of the Order of Saint Gregory the Great, civil class: May 27, 1926. To the Most Noble Count Angelo Manzoni Berghesi (Republic of San Marino). August 14. To Mr. Juichi Shimomura (Japan). To Mr. Tadamasa Sakai (Japan). The Insignia of the Order of Saint Gregory the Great, civil class: July 15, 1925. To Mr. Giovanni Teuczyn (Poland). To Mr. Giovanni Strzembosz (Poland). To Mr. Alessandro Cnrzaszczewski (Poland). May 27, 1926. To Mr. Manlio Gozi (Republic of San Marino). To Mr. Marino della Balda (Republic of San Marino). To Mr. Carlo Balsimelli (Republic of San Marino). To Mr. Doctor Bgisto Morri (Republic of San Marino). To Mr. Francesco Morri (Republic of San Marino). August 14. To Mr. Federico Gozi (Republic of San Marino). To Mr. Gentarô Tanahashi (Japan). To Mr. Shinichiro Matsuoka (Japan). To Professor Ernesto Jac, of the diocese of Angers. November 11. To Mr. Knight Federico Bernath, of the archdiocese of Siracusa. To Professor Marco Tullio Zanzucchi, of the archdiocese of Milan. December 7. To Mr. Knight, Engineer Enrico Rossi, of the archdiocese of Bologna. To Professor Francesco Bernardino Cicala, of the diocese of Lech. January 4. To Mr. Knight Giorgio Pirson, of the diocese of IsTamur. To Mr. Doctor Fausto Mccolini, of the same archdiocese. To Mr. Doctor Alessandro Cutolo, of the same archdiocese. January 25. To Professor Leonzio Thilliez, of the diocese of Lille. To Professor Emilio Lenoble, of the same diocese. To Professor Eugenio Duthoit, of the same diocese. February 2. To Mr. Carlo Maximiano de Figuereido (Brazil). February 17. To Mr. Carlo Flory (France). The Insignia of the Order of Saint Gregory the Great, military class: June 25, 1925. To Colonel Bonislao Pieracki (Poland).

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February 12, 1927. To the Most Noble Marquis Luigi Barbi, a member of the Noble Pontifical Guard. To Mr. Count Ildebrando Silvestri Faà, a member of the Noble Pontifical Guard.

[*Latin ed. p. 116*]

Acts of the Apostolic See - Official Commentary 116

II. Knighthood of the Order of Saint Gregory the Great, Civil Class:

July 15, May 27, 1925. To Mr. Taddeo Kozminski (Poland).

1926. To Mr. Marco Marcucci (Republic of San Marino).

To Mr. Dr. Valerio Pasquali (Republic of San Marino).

31. To Mr. Umberto Terheggen, of the Apostolic Vicariate of Dutch Guiana.

August 14, 1926. To Mr. Masao Shûzan Hida (Japan).

To Mr. Chôzô Matsuo (Japan).

To Mr. Takutarô Hirakushi (Japan).

November 30. To Mr. Carlo Giannini, of the diocese of Rieti.

January 8, 1927. To Mr. Leone Jeanmart, of the diocese of Namur.

12. To Mr. Guglielmo Blaschek, of the diocese of Giavarino.

14. To Mr. Abilio Pacheco Teixeira Rebelo de Carvalho, of the archdiocese of Braga.

20. To Mr. Dr. Francesco Maldonado, of the diocese of Tabasco.

29. To Mr. Giuseppe Pauly, of the archdiocese of Colonia.

February 4, 1927. To Mr. Nicola Riva, of the archdiocese of Milan.

9. To Mr. Leonzio Riouful, of the diocese of Puy-en-Velay.

10. To Mr. Nicola Pietro Young, of the diocese of Brooklyn.

To Mr. Michele Francesco Schickert (Rome).

17. To Mr. Giuseppe Duguet (France).

Knighthood of the Order of Saint Gregory the Great, Military Class:

June 23, 1925. To Mr. Giovanni Horodecki (Poland).

To Mr. Tommaso Laskiewicz (Poland).

The Grand Cross of the Order of Saint Sylvester the Pope:

June 23, July 15,

To Mr. Costantino Lene (Poland).

To Mr. General Mario Zaruski (Poland).

To Mr. Stanislao Ketrzynski (Poland).

To Mr. Carlo Bertoni (Poland).

To Mr. Count Stefano Przezdziecki (Poland).

To Mr. Gaetano Morawski (Poland).

To Mr. Giovanni Perlowski (Poland).

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August 14, 1925. To Mr. Dr. Casimiro Zaczek (Poland).

To Mr. Dr. Ladislao Studzinski (Poland).

1926. To Mr. Chinjirô Matsuura (Japan).

To Mr. Count Nagayoshi Ogasawara (Japan).

To Mr. Count Yoshimitsu Yanagiwara (Japan).

To Mr. Count Xorinaga Matsudaira (Japan).

[*Latin ed. p. 117*]

From the Roman Curia Diary:

July 15, 1925. To Mr. Felice Frankowski (Poland). To Mr. Doctor Stanislao Piekarski (Poland). To Mr. Carlo Dawidowski (Poland). To Mr. Ceslao Andrycz (Poland). To Mr. Count Stanislao Los (Poland). To Mr. Giorgio Tarnowki (Poland).

August 14, 1926. To Mr. Gunshirô Mochizuki (Japan).

The Order of Saint Sylvester: June 25, 1925. To Mr. Ladislao Paczoski (Poland). To Mr. Casimiro Mazanek (Poland).

December 25, 1926. To Mr. Professor Francesco Ragni, of the diocese of Bitonto.

January 20, 1927. To Mr. Pietro F. Dahll, of the apostolic vicariate of Norway. To Mr. Asele Sommerfelt, of the same vicariate. To Mr. Olaf Kolsrud, of the same vicariate.

February 31. To Mr. Giovanni Tizzani, of the diocese of Lech. To Mr. Francesco Besozzi, of the archdiocese of Milan.

March 9. To Mr. Giovanni Rings, of the archdiocese of KolÃn.

August 14. To Mr. Architect Giovanni De Vecchi, of the archdiocese of Turin.

August 14. To Mr. Professor Anthony Bottero, of the diocese of Treviso.

The Knighthood of the Order of Saint Sylvester: June 22, 1925. To Mr. Gabriele Rogozinski (Poland). To Mr. Lewis Krajewski (Poland).

June 11, 1926. To Mr. Doctor Carlo Moors, of the diocese of Liegi.

August 14, 1926. To Mr. Jûichi Haba (Japan). To Mr. Shigeru Watanabe (Japan). To Mr. Luigi Peters, of the diocese of London (Canada).

October. To Mr. Giuseppe Agostini, of the Patriarchate of Venice.

December 9. To Mr. Giuseppe Liverzani, of the diocese of Faenza.

September 17. To Mr. Giuseppe Astengo, of the diocese of Savona.

January 4, 1927. To Mr. Giovanni Mistretta, of the same diocese. To Mr. Carlo Gundersen, of the apostolic vicariate of Norway. To Mr. Cristiano Dehli, of the same vicariate.

February 27. To Mr. Carlo Pantaleoni, of the archdiocese of Bologna. To Mr. Professor Uberto Caron, of the diocese of Lilla. To Mr. Professor Mau-

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rizio D'Halluin, of the same diocese.

[*Latin ed. p. 118*]

Acta Apostolicae Sedis - Official Commentary 118, January 27, 1927. To the Reverend Professor Paolo Verschave, of the same diocese.

To the Reverend Professor Pietro Bayart, of the same diocese.

To the Reverend Professor Alberto Delerue, of the same diocese.

February 4, 1927. To the Reverend Raffaele Co, of the Apostolic Vicariate of Haiphong.

February 9. To the Reverend Carlo Badberger (Bavaria).

February 18. To the Reverend Ludovico Filippo Giuseppe Jasmin, of the Archdiocese of Montréal.

BY THE GRACE OF GOD, THE HOLY FATHER

By Papal Briefs of 8.

His Eminence, the Monsignor Chamberlain, the Holy Father Pius XI, reigning happily, has deigned to appoint:

Secret Chamberlains, in commendam:

June 14, 1926.

The Most Reverend Thomas J. Leonard, of the Diocese of Brooklyn.

The Most Reverend John J. Oppel, of the same diocese.

The Most Reverend James F. J. Flynn, of the same diocese.

The Most Reverend John M. Kiely, of the same diocese.

The Most Reverend Thomas A. Nummey, of the same diocese.

The Most Reverend Joseph V. S. Me Clancy, of the same diocese.

The Most Reverend John Gorman, of the same diocese.

November 27. The Most Reverend Joseph Watorek, of the Diocese of Tarnow.

December 22. The Most Reverend Biagio Budelacci, of the Diocese of Faenza.

December 30.

January 4. The Most Reverend Luigi Faveri, of the Diocese of Foligno.

January 27. The Most Reverend Anthony Gundermann, of the Diocese of Passau.

February 7.

February 10.

February 11.

February 12.

February 17.

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February 21.

February 24. The Most Reverend Augustine Parodi, of the Diocese of Acqui.

The Most Reverend Amato Villanueva, of the Diocese of Léon.

The Most Reverend Salvatore Colavolpe, of the Archdiocese of Amalfi.

The Most Reverend Gregory Apuzzo, of the same Archdiocese.

The Most Reverend Charles Ghiringhelli, of the Diocese of Penne and Atri.

The Most Reverend Julius Barbetta (Rome).

The Most Reverend Angelo Baradel (Rome).

The Most Reverend Adrian Pierazzuoli, of the Archdiocese of Siena.

The Most Reverend Francis Stepan, of the Archdiocese of Olmutz.

The Most Reverend Francis Horák, of the same Archdiocese.

The Most Reverend William Plhak, of the same Archdiocese.

The Most Reverend Simeon Palcich, of the Archdiocese of Zara.

The Most Reverend Louis Zattini, of the Diocese of Bertinoro.

February 4. The Most Reverend Louis Allevi, of the Archdiocese of Camerino.

February 29.

[*Latin ed. p. 119*]

Diarium Romanae Curiae, 119, February 4, 1927. Monsignor Bernardo Davide Assarsson, of the Apostolic Vicariate of Sweden.

Monsignor Giorgio Baumgartner, of the diocese of Passau.

Monsignor Clemente Giuseppe Bachstefel, of the same diocese.

Monsignor Emanuele Habash, of the Latin Patriarchate of Jerusalem.

Monsignor Adolfo Perrin, of the same Patriarchate.

Monsignor Raffaele Baratta, of the archdiocese of Bologna.

Monsignor Mardiros Miguirian, of the Armenian Patriarchate of Cilicia.

Monsignor Francesco Brami, of the diocese of Arezzo.

Monsignor Pietro Neri, of the same diocese.

Monsignor Angelo Subrizi (Rome).

Monsignor Gherardo Miselli, of the archdiocese of Modena.

Monsignor Antonio da Pozzo, of the archdiocese of Udine.

Monsignor Silvio Cucinotta, of the Prelature of S. Lucia del Mela.

Monsignor Antonio Méndez, of the diocese of Zamora.

Monsignor Giuseppe Aguilar, of the same diocese.

Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness: December 22, 1926.

Mr. Francesco Riccardo Neubauer, of the diocese of Danzig.

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January 5, 1927.

Mr. Giovanni Czarnowski, of the archdiocese of Warsaw.

Mr. Count Ulderico de Spee, of the archdiocese of Cologne.

February 17.

Mr. Dom Antonio Maria de Noronha, of the Patriarchate of Lisbon.

Mr. Comm. Nicolò de Gutmansthal-Benvenuti, of the diocese of Ljubljana.

Mr. Carlo Stoner Lusk, of the archdiocese of Philadelphia.

Honorary Chamberlains in purple vestments of His Holiness: December 17, 1926.

Monsignor Basilio Mingarán, of the diocese of Padua.

January 4, 1927.

Monsignor Ferdinando Schustetter, of the diocese of Passau.

Monsignor Bartolomeo Comenale, of the Abbey of the Most Holy Trinity of Cava.

Monsignor Francesco Vitek, of the diocese of Hradec Kralové.

Monsignor Otocaro Richter, of the same diocese.

Monsignor Raffaele Salucci, of the diocese of the Marsi.

Monsignor Filippo O'Doherty, of the diocese of Derry.

Monsignor Mariano Vincenzo Cafaro, of the diocese of Pozzuoli.

Monsignor Giuseppe Ollmann, of the archdiocese of Ohnütz.

Monsignor Massimiliano Lubojacky, of the same archdiocese.

[*Latin ed. p. 120*]

Acta Apostolicae Sedis - Official Commentary 120, January 21, 1927. Monsignor Alfonso Pryc, of the same archdiocese.

Monsignor Rodolfo Nejezchleba, of the same archdiocese.

February 26: Monsignor Giovanni M. Brotto Bertoncello, of the diocese of Padua.

February 5: Monsignor Guglielmo Dewald, of the Apostolic Administration of Timisoara.

Monsignor Giovanni Mayer, of the same Apostolic Administration.

Monsignor Federico Siebig, of the same Apostolic Administration.

Monsignor Francesco Magnanini, of the diocese of Arezzo.

Monsignor Giuseppe Basagni, of the same diocese.

February 8: Monsignor Renato Fontenelle, of the diocese of Cambrai.

Honorary Chaplains of the Sword and Cape, Supernumerary, of His Holiness:

January 14, 1927: Mr. Giovanni Battista Carrara (Rome).

February 17: Mr. Giuseppe Bui trini (Rome).

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Secret Honorary Chaplains of His Holiness:

January 19, 1927: Monsignor Raffaele Manari (Rome).

February 5: Monsignor Amedeo Cantagalli, of the archdiocese of Bologna.

Honorary Chaplain Extra Urbem of His Holiness:

February 17, 1927: Monsignor Emilio Morselli, of the archdiocese of Modena.

Common Pontifical Chaplains, Supernumerary, of His Holiness:

February 5, 1927: Monsignor Romolo Pantanetti.

Monsignor Antonino Lo Casto.

Monsignor Cesare Fabrizi.

NECROLOGY

June 19, 1926: Monsignor Raimondo de la Porte, titular Bishop of Berissa.

October 15: Monsignor Giov. Batt. Neudecker, titular Bishop of Elenopoli.

December 21: Monsignor Francesco Isola, titular Bishop of Adrianopoli.

January 5, 1927: Monsignor Nicasio Arellano, titular Bishop of Cucuso.

January 29: Monsignor Antonio Alves Ferreira, Bishop of Vizeu.

February 11: Monsignor Stanislao Casimiro Zdzitowiecki, Bishop of Vladdislavia.

February 16: His Eminence Cardinal Amedeo Ranuzzi De Bianchi, of the Titular Church of S. Prisca.

February 22: Monsignor Enrico Joppen, titular Bishop of Cisamo.

[*Latin ed. p. 121*]

April 1, 1927, Year XIX - Vol. XIX, No. 4

ACTA APOTOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTIONS

CONCERNING THE ERECTION OF A PARISH IN THE CITY

TO THE ETERNAL MEMORY

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Our solicitude for our pastoral office requires that those things which are known to contribute to the increase of divine worship and to the more fitting care of souls be promoted by us with all our strength and diligently fulfilled, using appropriate means so that the governance of souls may prosper healthily.

Moreover, because of the office of Bishop of this venerable City, entrusted to us by the eternal Shepherd Prince, we are obligated to diligently and directly care for the spiritual good of the faithful residing in Rome. Considering both the circumstances and the times, and the ever-increasing number of inhabitants, we have deemed it necessary to proceed with the erection of new parishes.

Indeed, for many years now, within the territory of the parish of the Patriarchal Basilica of Saint Paul outside the walls, many houses have been built, and the number of inhabitants living there has steadily increased, to the extent that one pastor cannot adequately care for them, and because of the distance from the Basilica Ostiensem.

[*Latin ed. p. 122*]

The Acts of the Apostolic See – Official Commentary. Situated at the extreme limits of the parish, and separated from the newly constructed buildings near the walls of Rome, the faithful had great difficulty in accessing the church to perform sacred duties, to receive the holy Sacraments, and to learn catechism. Moved by this, the most pious Pope Benedict XV, Our Predecessor, decided that in that part of the territory of the aforementioned parish, which is near the walls and therefore far from the Basilica, a certain elementary school should be established, in which boys would be instructed in the Christian religion and in good arts. This school was entrusted to the nuns, commonly known as the "Maestre Pie Filippini," who admirably fulfilled the mandate of the Supreme Pastor. Subsequently, he ordered a church to be built there, which he wished to be dedicated to God, the Most High and Greatest, and to the blessed Benedict, Abbot. As the number of inhabitants near this new temple did not cease to increase, it became necessary to establish a new parish there. Therefore, we, supplementing what is necessary, and with the consent of all those concerned, or who presume to be concerned, after mature deliberation, by Our supreme authority, erect the aforementioned church of Saint Benedict, Abbot, near the Gate of Saint Paul in this venerable city, into a parish, and declare it to be established by these present letters, assigning to it the territory detached from the parish of Saint Paul outside the walls, and assigning to it what is appropriate for the construction of parochial buildings, with all rights, privileges, favors, and graces with which other parishes in the city enjoy and are endowed. We entrust the newly established parish, with full rights, to the care of the Pious Society of Saint Paul, existing in the city, and a priest belonging to that Society, duly approved, will be its pastor.

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To determine the boundaries of this new parish, and to decide and define all other matters pertaining to this division and establishment, we appoint our venerable brother Basil, Bishop of Velletri, and His Eminence Cardinal Pompilj, Our general spiritual Vicar in the city, and we grant them the necessary powers for this undertaking, including the power to delegate another person of ecclesiastical standing to definitively decide on any difficulty or opposition that may arise in the execution of this mandate, imposing upon him the duty of preserving in the archives of the Vicariate of Rome a faithful, authentic copy of the absolute execution of this Our mandate. Furthermore, all that has been decreed by Us in these letters, with Apostolic authority, may not be infringed, or contradicted, or in any way opposed, by any person, at any time, even if any of those concerned, or who presume to be concerned, or who have, or presume to have, any right in the matter, have not been heard, or have not agreed to the foregoing. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Finally, we declare that these present letters are valid, notwithstanding any contrary provisions.

[*Latin ed. p. 123*]

The acts of Pope Pius XI, notwithstanding any obstacles, even the constitutions and ordinances of Our Predecessors, and other matters worthy of special and explicit mention. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and twenty-six, on the third day of June, in the feast of the Most Holy Body of Our Lord Jesus Christ, in the fifth year of Our Pontificate. © B. Card. POMPILJ, Bishop of Velletri. O. Card. CAGIANO*, Secretary. Dominicus Jorio, Apostolic Protonotary. Alfonsus Carinci, Apostolic Protonotary, *Loco* [in place of] Plumbi Beg. in Cane. Ap., vol. XXXIV, n. 59. - M. Riggi.

ERECTION OF THE PARISH OF THE MOST HOLY ANGELS CUSTODIANS IN THE REGION "MONTE SACRO"

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event,

Having attained the summit of the Apostolic dignity, although undeservedly, drawn forth by the ineffable counsel of Divine Providence, while we strive with all diligence and prudence to promote the eternal salvation of the entire flock of the Lord, we desire above all to provide greater benefits to that beloved part of the flock which is situated in this venerable city, under Our very eyes. And since the proper arrangement of parishes is not unimportant for the spiritual well-being of souls, we are most eager to undertake all that we deem necessary for the proper governance of the parishes of this city.

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Now, that region commonly called "Monte Sacro," beyond the Nomentana gate, across the Anio River, which for some years has begun to be frequented by citizens, having previously been inhabited by only a few and rare inhabitants who were engaged in cultivating the fields, a new building has been constructed there under the care of this Apostolic See, dedicated to the Holy Angels Custodians.

Now, as in other suburban areas, the number of inhabitants in that region has grown so rapidly from day to day that their spiritual well-being requires greater assistance in the practice of religion. Therefore, considering that the parish church of St. Agnes, within whose territory that region of "Monte Sacro" is currently located, is too far from that region, we have deemed it very opportune to establish a new parish there, so that...

[*Latin ed. p. 124*]

The Acts of the Apostolic See - Official Commentary 124, so that the spiritual needs of the Christian faithful residing there may be more easily met, and so that a testament may also be given of Our devotion to the Most Holy Angels, whom We have cultivated with special reverence from childhood. Therefore, exercising the fullness of Our Apostolic authority, We erect there a new and distinct parish, and We elevate the aforementioned church of the Most Holy Angels to the rank and dignity of a parish church, and therefore We grant to it and to its pastor, for the time being, all rights and privileges, by which other parish churches of this beloved City and their pastors enjoy and benefit, and We impose upon them all obligations and duties, by which other pastors of the City are subject by common law or legitimate custom. We entrust to Our venerable brother, Our Cardinal Vicar, with the authority of the administrator of the City, the task of defining the boundaries of this new parish of the Most Holy Angels and of the neighboring parishes. Furthermore, for the endowment of the same parish, newly erected, We assign the parochial house already constructed there, and all revenues, rights, and goods which belonged to the parish of Saint Mary Magdalene of the City, which were abolished and extinguished by the Apostolic Letter *Susceptum* issued on the twenty-fourth day of the month of October in the year nineteen hundred and sixty, by Our predecessor, Pope Pius Decimus. We entrust the care of this new parish of the Most Holy Angels to the Congregation of the Minor Regular Clerics, who for the fifth year have exercised their priestly ministry there with great benefit to souls, fully and completely. Considering that the Minor Regular Clerics have, since the beginning of their Congregation, from the year sixteen hundred and sixty-six, when the parish of Saint Lawrence in Lucina was entrusted to them by Our predecessor, Pope Paul V, laudably exercised the pastoral ministry in this beloved City for a long time, We have a firm hope that those who, in Saint Francis Caracciolo, the founder of their Congregation, have an example of all priestly virtues, will, with the

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help of God, diligently, with industry, study, and prudence, direct the new parish of the Most Holy Angels entrusted to them, and will lead the flock entrusted to their care to the pastures of the Lord.

We decree that these present Letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they shall be null and void if anyone should, knowingly or unknowingly, attempt to alter them in any way. Therefore, having made the above provisions, We entrust the execution of all these matters to the same venerable brother Basil, Bishop of Velletri, Cardinal Pompilj, Our General Vicar in the City, to whom We therefore grant the necessary and appropriate powers, including the power to delegate another person in office or ecclesiastical dignity, to carry out the aforementioned purpose, with the power to resolve any disputes that may arise.

[*Latin ed. p. 125*]

From the Acts of Pope Pius XI, page 125: We decree that the execution of this decree shall be carried out, and that an authentic copy of the completed execution shall be reduced to writing and affixed in the archives of the Vicariate. We also wish that these Letters, even if transcribed and printed, shall be given the same full faith as if they were presented or shown in their original form, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. Notwithstanding any rules in synodal, provincial, general, or universal constitutions and ordinances, Apostolic decrees, councils, or any other statutes, customs, or other provisions, even those of special merit, to the contrary, all of which are hereby repealed by the authority of the Holy See. However, it is not permitted to anyone to infringe upon or contradict these Our Letters of dissolution, erection, concession, statute, mandate, derogation, and will. If anyone should presume with reckless audacity to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near the Holy See, in the year of Our Lord nineteen hundred and twenty-six, on the second day of the month of October, on the feast of the Most Holy Angels, in the fifth year of Our Pontificate. [Signature] Cardinal Pompi, Bishop of Velletri. Cardinal Cagiano, Secretary of State. Dominicus Jorio, Apostolic Prothonotary. Alfonsus Carinci, Apostolic Prothonotary. In place of the seal of lead, registered in the Apostolic Archives, volume XXXV, number 1. - M. Riggi. III. ERECTION OF THE PARISH OF THE SACRED HEART OF JESUS CHRIST THE KING. PIUS, BISHOP, SERVUS SERVORUM DEI, FOR THE PERPETUAL MEMORY OF THE PEACEFUL KING, who reigns in heaven, although undeservedly bearing the burdens of those on earth, we must diligently strive to provide for the spiritual needs of all the faithful,

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and to take greater care to...

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary - We are not unaware that, for the sake of promoting salvation, assistance is most needed by those who, living under Our very eyes, are in need of remedies to attain eternal salvation. In this Our beloved City, in recent years, as in other regions, especially the most remote ones, in the vast plain, within the boundaries of the rivers Malut and Tiber, a new city has arisen, closely united to the mother City, whose number of inhabitants has already grown to several thousands in a short time, and seems to be increasing daily. There, by the grace of God, a pious Society of Priests from the Sacred Heart of Jesus has been established, which, in the city of Saint-Quentin, in the diocese of Soissons, has flourished for nearly fifty years, and has hitherto produced fruits in the field of the militant Church like a good tree, and, with delegated authority for seven years now, has gladly and with the greatest dedication undertaken the care of souls for the faithful of this new city. But since this region, with so many citizens, seemed too far from the parish church of Saint Joachim, to which it is now subject, it was deemed absolutely necessary to build a new church there, in order to provide them with more suitable spiritual assistance. Therefore, with zeal, and especially through the efforts of the Most Reverend Octavius Gasparri, the General Procurator of the aforementioned Society, and through the contributions of pious Catholics throughout the world, under the guidance of Our Predecessor, the blessed Pope Benedict XV, a magnificent temple has begun to be built, to be dedicated to the most sacred Heart of Jesus Christ, King of Peace, which, after the last great war, should be a votive monument, distinguished in size and artistry, for all Catholic nations, in which "peace of Christ in Christ" may be perpetually implored, and for all those of each nation who perished in that very war, may eternal peace be perpetually obtained in heaven. Therefore, considering all that has been said above, and having obtained, or supplemented, as necessary, the consents of those whose interests are involved, or who presume to have an interest, by the fullness of the Apostolic power, we separate and detach the territory from the parish of Saint Joachim, and, if necessary, also from neighboring parishes, to be defined by Our Venerable Brother, the Cardinal Vicar in the City, and we have decreed to constitute and erect a new and distinct parish, to be called the Parish of the Sacred Heart of Christ the King, and by these present Letters we erect and establish it; and we entrust it fully to the aforementioned Society of Priests from the Sacred Heart of Jesus. We hereby decree and declare that the parish church of this new parish shall be consecrated under the title of the Most Sacred Heart of Jesus Christ, King of Peace, although the temple is not yet completed, in whose very extensive crypt, however, the divine mysteries are already diligently celebrated with the frequent

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attendance of the people; and therefore we grant to it and to its pastors, for the time being, all rights.

[*Latin ed. p. 127*]

The acts of Pope Pius XI grant privileges and prerogatives to this parish church of the city, and to its pastor, in the same manner as other parish churches of the city and their pastors enjoy by common law or legitimate custom; and we impose upon it all the same burdens and obligations to which other pastors of the city are subject. Furthermore, for the endowment of this newly established parish, and for the honest support of the pastor and those who serve in his place, in addition to the parish house, We Ourselves will assign a suitable endowment. Therefore, having disposed of matters as above, We appoint Our venerable brother Basil, Bishop of Velletri, Most Reverend Cardinal, General Vicar in the City, to carry out all these things, and for this purpose We grant him the necessary and appropriate powers, including the power to delegate another person in office or ecclesiastical dignity to carry out the aforementioned purpose, and to have the authority to resolve any disputes that may arise in the course of the execution. Furthermore, We order that the same authentic copy of the completed execution be drawn up and religiously preserved in the archives of the Vicariate of the City. We also decree that these Letters, even if copied and printed, shall have the same validity as if originally presented or shown, provided they are signed by a public notary and sealed with the seal of a person in ecclesiastical dignity or office. Notwithstanding any rules in synodal, provincial, general, or universal councils; Apostolic constitutions and ordinances, or any other ratified laws, and all other statutes and customs, even those especially worthy of mention, to which these present documents are contrary, We hereby derogate from all of them by Apostolic authority. To no one shall it be permitted to infringe upon or contradict these Our Letters of dismemberment, erection, concession, statutes, mandate, derogation, and will. If anyone, with reckless audacity, should attempt to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-six, on the thirty-first day of the month of October, on the feast of Christ the King, in the fifth year of Our Pontificate.

[Signature] B. CARD. POMPILJ, Bishop of Velletri.

[Signature] O. CARD. CAGIANO, Most Reverend Cardinal, Chancellor.

Alfonsus Carinci, Apostolic Protonotary.

Dominicus Spolverini, Apostolic Protonotary, in place of [signature].

[Reference] See Ap. vol. XXXV, n. 2. - M. Riggi.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary on the APOSTOLIC

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LETTER concerning the change of name of the Apostolic Prefecture of Cook and Manihiki. PIUS PP. XI. For the sake of future remembrance. — That these things, which are for the good of the Catholic name and the eternal salvation of the faithful, may occur well, prosperously, and happily, We, mindful of the supreme duty of the apostolate, which We exercise divinely on earth, decree with diligent care. Indeed, Bernardinus Castanié, the present Apostolic Prefect of Cook and Manihiki, has earnestly requested that the ecclesiastical designation of his Apostolic Prefecture be made to conform to the civil designation, and therefore that it should receive the name pertaining only to the archipelago of the Cook Islands. We, after consulting with Our Venerable Brothers, the Cardinals of the Sacred Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all matters pertaining to the matter, have judged it fitting to grant, with paternal benevolence, the prayers of the aforementioned Apostolic Prefect. Therefore, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document, We suppress the addition of "Manihiki" from the title of the Apostolic Prefecture of Cook and Manihiki, so that in the future it shall be called only the Apostolic Prefecture of Cook. We will that these things, which We decree in these present Letters, shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that they shall, now and in the future, be most amply efficacious for those to whom they pertain, or may pertain; and that it shall be rightly judged and defined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the eleventh day of the month of August, in the fifth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 129*]

129 Acts of Pope Pius XI. II. OF THE MOST HOLY ROSARY. M. V. LAPURDI. LOCATED BENEATH THE PRINCIPAL TEMPLE OF THE BASILICA MINOR. POPE PIUS XI. For the perpetual memory of the matter. The Lapurdian temple, a most celebrated sanctuary of the Virgin, has been enriched by Our Predecessors, the Roman Pontiffs, with special privileges and honorary titles. With this in mind, when the venerable brother Francis Xavier Schoepfer, Bishop of Tarbes and Lourdes, earnestly requested Us, considering the constantly increasing number of pilgrims, and the solemnity and frequency of prayers, to promote the church dedicated to the honor of the Most Holy Rosary of the Blessed Virgin Mary, located beneath the Basilica of the Immaculate Conception of the

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Blessed Virgin Mary of Lourdes, to the title and dignity of a Basilica Minor, We readily and willingly deemed it fitting to grant this request. Therefore, after consultations with the venerable brother Our Cardinal Anthony, Prefect of the Congregation of Sacred Rites, Bishop of Portuensi and Santa Rufina, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, for all time, We elevate the lower church of the Lapurdian sanctuary, dedicated to the honor of the Most Holy Rosary of the Blessed Virgin, with special grace, to the title and dignity of a Basilica Minor, with the privileges and honorary distinctions according to the decrees of the Congregation of Sacred Rites attached to this title. We grant this, We decree, and We declare that these present Letters shall remain firm, valid, and efficacious continuously; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and forever, be subject to them; and that it shall be rightly judged and defined, and that it shall be null and void from now on, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, beneath the Fisherman's Ring, on the twenty-fourth day of the month of September, in the year 1926, in the fifth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary III. THE NAME OF THE APOSTOLIC VICARIATE OF DEUELLÉ ORIENTAL IS CHANGED. PIUS PP. XI. For the sake of future remembrance. — Since, by the apostolic office which we exercise, all matters pertaining to the governance of the churches are entrusted to us, therefore, when the venerable brother Robert Lagae, Apostolic Vicar of Uellé Oriental in the Belgian Congo, recently urged us to change the name of the aforementioned mission, so that henceforth, in place of Uellé Oriental, it should be called Niangara, and since we understand that the very name originates from the district in which the Ordinary of the mission resides, we deemed it fitting to grant this request. Therefore, after due deliberation with our venerable brothers, the Cardinals of the Holy Roman Church, those entrusted with the affairs of the Propagation of the Faith, and after careful consideration of all matters pertaining to this, by our own authority and with full knowledge and mature deliberation, and by the fullness of our apostolic power, we decree and command that henceforth the aforementioned apostolic vicariate, in the district in which the Ordinary holds his seat, shall be called the apostolic vicariate of Niangara. We decree that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that they shall, now and in the future, be most fully observed by those to whom they pertain, or may pertain;

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and that they shall be duly judged and defined, and shall be declared null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of December, in the year 1926, in the fifth year of Our pontificate. P. CARD. GASPARRI, Secretary of State. IV. THE APOSTOLIC PREFECTURE OF KONG-MOON IN CHINA IS ELEVATED TO AN APOSTOLIC VICARIATE. PIUS PP. XI. For the sake of future remembrance. — It is with great joy that we have learned that the Catholic faith has happily flourished in the apostolic prefecture of Kong-moon in China; therefore, with the venerable brother Celsus Costantini, Archbishop with the title of Theodosiopolis and Apostolic Delegate in China,

[*Latin ed. p. 131*]

Acta Pii PP. XI 131 We have been earnestly urged that, for the greater good of souls, the Prefecture of Kong-moon, which has been entrusted to the care of the Society for Foreign Missions of Maryknoll, having, with God's favor, experienced greater growth in recent years, be elevated to the rank of an Apostolic Vicariate. We have considered it fitting to grant this request with a willing and generous heart. Therefore, after consultation with our venerable brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by our own authority and with full knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby elevate the Prefecture of Kong-moon to the higher dignity of an Apostolic Vicariate, retaining the same boundaries and title of Kong-moon. Furthermore, we desire that this new Apostolic Vicariate of Kong-moon, entrusted to its own Bishop, remain under the care of the fruitful Society for Foreign Missions of Maryknoll. We decree, command, and declare that these present letters shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully support them, and that they shall be duly judged and defined; and that they shall be null and void from this time forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near the Holy Apostle Peter, under the Fisherman's Ring, on this day in the month of February, in the fifth year of Our Pontificate. P. CAED. GASPARRI, Secretary of State. LETTER I TO THE MOST REVEREND FATHER ANTONIUS TIT., BISHOP OF SS. MARCELLINUS AND PETRUS, TO THE MOST REVEREND CARDINAL MENDES BELLO, PATRIARCH OF LISBON, AND TO OTHER ARCHBISHOPS AND BISHOPS OF LUSITANIA: IN REPLY

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TO COMMON LETTERS FROM THE COUNCIL. PIUS PP. XI, Beloved sons, venerable brothers, greetings and the apostolic blessing. — We have recently learned with great joy that you are about to fulfill what you desired, namely, to convene a council of bishops from all of Lusitania. For the condition of our times and the necessities of the present moment clearly seem to demand that not only...

[*Latin ed. p. 132*]

The Acts of the Apostolic See – Official Commentary: These Pastors diligently strive for the growth of the Lord's flock in every way possible, and also, after deliberation, pursue with a certain concord of spirit those things which they deem most conducive to the glory of God and the salvation of souls. We are not in doubt that the salutary fruits, which We fervently desire for you, will arise from your assembly, which you will soon celebrate, provided that the Bishops' councils foster mutual charity among the Pastors, and that each, having acquired prudence and expertise in his assigned duties, contributes to the benefit of the common cause. Therefore, We congratulate you from the heart, and We earnestly implore God to bless and prosper the labors that you have expended in preparing and carrying out this assembly of yours. It is pleasing to us to hope that, just as you, or such assemblies, will provide an excellent example of concord, so too may your clergy and people, following the example of your Pastors, foster mutual peace and harmony among themselves, and diligently strive for it. Meanwhile, with you, Our beloved sons and venerable brothers, and with each member of your flock, We impart, as a pledge of heavenly blessings and as a testament to Our special benevolence, Our paternal Apostolic Blessing, with all Our love in the Lord.

Given in Rome, at St. Peter's, on the sixteenth day of the month of November, in the year 1926, in the fifth year of Our Pontificate.

PIUS PP. XI

A. D. R. P. D.

BENEDICTUMALOISI MASELLA,

ARCHBISHOP TIT. CAESARIEN,

AND AT THE SAME TIME APOSTOLIC NUNTIUS

IN THE CHILENSIAN REPUBLIC,

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WHOM WE SEND AS OUR LEGATE

TO THE SOLEMNITIES OF THE CORONATION

AT DE. MONTE CARMELO

IN THE CITY OF ST. JAMES.

PIUS PP. XI

Venerable brother, greetings and the Apostolic Blessing.

We have learned with great joy, from official letters recently given to Us by the Auxiliary Bishop of the archdiocese of St. James, that the Most Holy Virgin of Mount Carmel, located in this city of the Chilien Republic, is about to be solemnly adorned with a golden crown. We are confident that this undertaking, which will greatly contribute to the promotion of faith and the fostering of piety towards the Mother of God, will clearly manifest, through the blessings of the same Most Holy Virgin, the will of the faithful over the course of the ages, in view of all that has been received. Such solemnities, which are to be undertaken...

[*Latin ed. p. 133*]

The acts of Pope Pius XI, number 133, bring to mind the joy of that day, when a very large crowd of Chileans gathered from all sides, to greet and invoke the Most Blessed Virgin, patroness of the entire Republic, with one heart and one voice. From this very event, we are encouraged to hope that, not long after, many citizens of this nation will participate in the sacred rites before the image of the Virgin, and that, through these very acts, they may draw and receive an abundance of heavenly graces. Therefore, knowing that it would be a great favor to the clergy and the people of that land if we, as if present in person, were to participate in any solemnities that may arise, we choose and appoint you, venerable brother, whom we know to be a most devoted servant of the Most Blessed Virgin, as our legate, so that you may represent us in this auspicious event and, with our hands, place upon the image of the Virgin of Mount Carmel the golden crown adorned with precious gems. We earnestly beseech the most benign Mother of God that she may grant not only to all those who will attend this sacred celebration, the most excellent of gifts, but also that she may protect this most noble nation, as she has always done in the past, with maternal care, and grant it an increase in all good things. May the apostolic blessing, which is a foretaste of heavenly gifts and a witness to our paternal will, be imparted to you, venerable brother, and to the entire clergy and people of Chile, with

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all our affection. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of November, in the year 1926, in the fifth year of our pontificate.

PIUS PP. XI

A. D. R. P. D.

TO THE MOST REVEREND MONS. HECTORQUILLIEÏ, BISHOP OF LILLE, ON THE FIFTIE Anniversary OF THE FOUNDATION OF THE CATHOLIC UNIVERSITY OF LILLE.

PIUS PP. XI

Venerable brother, greetings and apostolic blessing.

— We have learned with great pleasure from letters previously sent to Us that the Catholic University of Lille has happily completed its fiftieth year since its foundation; and We know that the celebration of this event is appropriately held on the seventeenth day before the Kalends of January, that is, on the day fifty years ago, when Our Predecessor, the Most Holy Pope Pius IX, confirmed the erection of your Institute with Apostolic Letters entitled "Ad Catholicae Ecclesiae gubernacula," and ratified it.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - The official commentary has been suppressed. However, just as we have not neglected to adorn with praise, in a similar manner, the institutions of this nation dedicated to studies, so too we cannot refrain from commending, with a clear and heartfelt testimony, your seat of higher learning – which is, indeed, most dear to us – in this time of such great prosperity. For it has been made clear to us that the University, an island of studies, over so long a period of time, has deservedly earned great merit, both in matters of the Christian religion and in those concerning human society; for it has taught and instructed countless students, so that each one might be prepared to fulfill his duties and offices, and be a shining example of Christian doctrine and life to all. Therefore, let the memory and record of so many and such labors inflame and move the hearts of all those for whom this University cares, and let it inspire them to ensure that there are never wanting zealous defenders of the Catholic truth, ready to refute errors and to safeguard the integrity of the true faith. For what could be more fitting for our times than to defend and illustrate the wonderful harmony between science and the dogmas of the Christian faith, when deceptive and empty doctrines, under the guise of truth, attract even the most brilliant minds, and often lead them sadly astray? May God – the source and author of divine wisdom – grant that your Athenaeum may increase daily. In the meantime, while we are

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united with you in this endeavor, we impart to you, venerable brother, and to the administrators, professors, and students of the Athenaeum, our paternal apostolic blessing, most lovingly in the Lord. Given in Rome, at St. Peter's, on the sixth day of the month of December, in the fifth year of Our Pontificate. PIUS PP. XI.

[Here follows a section addressed to the Archbishops and Bishops of Czechoslovakia concerning the increase of the clergy and the diligent pursuit of Catholic affairs, which is not included in the translation request.]

[*Latin ed. p. 135*]

Acta Pii PP. XI 135: We share your concern regarding that matter, which in this region, rather than elsewhere, and at this time, is of the greatest importance: namely, that this clergy, which is growing daily in number, may be properly and holily formed, and that, as soon as possible, a college may be established in this venerable city, where young men of your nation may be trained for the good of the Church. Moreover, we deeply lament with you the defection of those men from the sacred order, who, seduced by the allurements of worldly things and by the deceit of a few, have fallen into every kind of wickedness, and indeed into apostasy itself. How much damage to religion and detriment to souls has resulted from this, which it is absolutely necessary to consider and to heal! Indeed, we have perceived from your letters the great sorrow and concern that you feel, amidst so many cares, regarding the lack of priests; therefore, it is our common desire that you seek out other sacred helpers, who, burning with the spirit of religion and equal to the tasks of this time, may suffice in the place of those who have fallen away. To achieve this, nothing can contribute more than to ask the Lord of the harvest to send laborers into his harvest: therefore, make every effort to obtain new priests from God, through publicly announced supplications; and there is no doubt that, for his providence, He will favor you, since it is a matter of His glory and of the eternal salvation of souls. Furthermore, you must urge all those who in any way are involved in the education of children (namely, teachers, catechists, and directors of Catholic associations and colleges) to inquire whether perhaps young men of good character and talent are being called by the Lord. For it is most salutary and opportune to ensure that such young men, as the first fruits of the priesthood, are not infected by the poison of vices and errors, by establishing minor seminaries (which some of you have already instituted) in each diocese: for these are sacred institutions which are highly commended both by the Council of Trent and in the Code of Canon Law; where, with greater ease, the minds of young people can be properly formed, and where those who are to be trained for the sacred ministry are prepared, so that later, properly instructed in piety and doctrine, they may become priests such as the Church of God expects. This matter will certainly be greatly advanced if among you, all that which

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many of you, commendably observing the prescriptions of this Holy See, have already accomplished, is put into effect; namely, that a year be added to the curriculum of Theology (which consists of four years), in which the clergy can more diligently and abundantly study Scholastic Philosophy. As for the establishment of the Nepomucene College in the city, there is no doubt that its very name is a most auspicious sign for the young clergy of your nation, to whom it has been granted to have such a priest and martyr of the Church as their patron in heaven. And gladly—

[*Latin ed. p. 136*]

Acts of the Apostolic See - Official Commentary 136 ter. We, in order to establish this, as far as it was possible for Us, and perhaps even more than what circumstances permitted, have undertaken the following: We have begun what Our predecessors desired, namely, that for your people as well, as for others, there should be here, under the very eyes of the common Father and near the Apostolic See, a proper institution, to instill in clerics the spirit of Rome. Certainly, a great sum of money will be needed to complete this endeavor; for, in addition to the building, which will be erected in an area selected by Us, not far from the Lateran Basilica, provision must be made for the support of the students and other necessities, all in accordance with the dignity of your nation. Indeed, We do not doubt, venerable brothers, that, with you and your clergy leading the way, all good men will readily wish to assist the Nepomucene College, as if competing with one another in this field of beneficence. And the studies undertaken by this institution, for the sake of God's Church and its sacred ministers, will compensate for the sorrow We felt, as you remember, from that grievous commemoration which, to the great offense of Catholics, was publicly carried out concerning the heretical man, John Hus; and this was all the more grievous because, "as bonds of kinship and the course of offices existed between this Republic and this Apostolic See, the rulers of the State themselves participated in those ceremonies." Consequently, We were compelled to send Our Envoy from this Legation to Prague two years ago. Therefore, it is pleasing to Us that you openly lament this matter, thereby also demonstrating your great esteem for Our Envoy, whom We ourselves hold dear because of his merits. Indeed, venerable brothers, you are persuaded that nothing can lessen the bitterness in Our paternal heart towards those men, however offensive to the Catholic name; rather, We ceaselessly pray to the Lord, rich in mercy, that they, moved by heavenly grace, may one day repent. However, in no way whatsoever, either before God or before the Catholic world, can We be absolved of the duty of demanding that – in order to defend the dignity of the Apostolic See, and also to defend the honor and rights of Catholics who are the majority of this Republic – a guarantee and pledge be given that such a thing will never again be repeated. Furthermore, after imploring God's help, We are

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confident in your pastoral efforts and the prayers of all. With this hope, We impart, with a generous spirit, the Apostolic Blessing to you, venerable brothers, and to the entire clergy and people among you. Given in Rome, at St. Peter's, on the twentieth day of the month of June, in the sixth year of Our Pontificate. PIUS PP. XI February, in the year 1907.

[*Latin ed. p. 137*]

Most Holy Lord Our Pope Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Congregation Consistorial, has provided for the following Churches, each with its own Pastor, as follows:

February 25, 1927. — To the titular episcopal Church of Dadymus, he appointed the Reverend Ferdinand Pawlikowski, Apostolic Protonotary, as Auxiliary to the Reverend Father Leopold Schuster, Bishop of Seckovce.

February 28. — To the titular episcopal Church of Cisamus, he appointed the Reverend Ludovicus Budanovic, Apostolic Protonotary, as Apostolic Administrator of the territory of Baöka.

March 3. — To the titular archiepiscopal Church of Chalcedon, he appointed the Reverend Ioannes Baptista della Pietra, of the Society of the Sacred Heart, as Apostolic Delegate in Albania.

March 4. — To the cathedral Church of Cesena, with the title of Archbishop, he appointed the Reverend Alfonsus Archi, formerly Archbishop titular of Daren, to that office.

March 7. — To the titular episcopal Church of Harpasus, he appointed the Reverend Paulus Gojdics, of the Order of Saint Basil the Great, as Apostolic Administrator of the diocese of Eperies, for the Ruthenians.

March 14. — To the cathedral Church of Caltagirone, he appointed the Reverend Ioannes Bargiggia, parish priest at the Basilica of the Most Holy Virgin of the Most Holy Rosary, in Milan.

March 18. — To the titular episcopal Church of Isauropolis, he appointed the Reverend Stanislaus Baudry, of the Society of the Missions of Paris, as Apostolic Vicar of Ningyuanfu.

March 25. — To the cathedral Churches of Kildare and Leighlin, he appointed the Reverend Matthaeus Collen, parish priest and rural dean in that diocese.

March 29. — To the titular episcopal Church of Dardanus, he appointed the Reverend Stanislaus Rospond, Director of the Seminary of Cracow, as Auxiliary to the Reverend Father Adam Sapieha, Archbishop of Cracow.

March 29. — To the cathedral Church of Rottenburg, he appointed the Reverend Ioannes Baptista Spoll, formerly Bishop titular of Halmyren.

ACTA, vol. XIX, n. 4. — 1-4, 1927.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138. SACRED CON-

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GREGATION OF THE ROMAN COUNCIL AND OTHERS. DOUBTS. The following doubts were presented to this Sacred Congregation for resolution: "I. Does the Ordinary have the right and the duty of forbidding, by order, political action to ecclesiastical persons who do not conform to the instructions of the Holy See in its explanation? And, in the affirmative: "II. Can those who have violated the order and, after being warned, have not corrected themselves, be and ought they to be punished with a suitable penalty, according to the norms of the sacred canons?" Indeed, the Most Reverend Fathers of the same Sacred Congregation, in plenary assemblies held on February 26th of this year, responded: Affirmatively to both. Furthermore, His Holiness Pope Pius XI, by divine Providence, in an audience on March 15th of the following year, deigned to approve and confirm the resolution of the Most Reverend Fathers, and ordered that it be made public. D. L. © CARD. SBARRETTE, Prefect. S. f Iulius, Tit. Lampsacen., Secretary. SACRED CONGREGATION FOR RELIGIOUS. A DOUBT CONCERNING THE CONSECRATION OF VIRGINS FOR WOMEN LIVING IN THE FIFTH CENTURY. Since certain Ordinaries had requested the faculty of blessing and conferring the consecration of Virgins upon women living in the world, according to the rite described in the Roman Pontifical, the Sacred Congregation for Religious proposed to the Most Reverend Fathers, through the careful vote of several Reverend Consultors, to define the matter. In a plenary assembly,

[*Latin ed. p. 139*]

The Holy Congregation of Religious, having met on the 139th day at the Vatican, on February 25, 1927, having maturely considered the matter, to the question: "Whether it is fitting to grant the faculty of giving the blessing and consecration to lay women," responded: "No, and nothing is to be changed." However, having reported this to His Most Holy Lord, our Pope Pius, by the divine Providence, X, in an audience held by the undersigned Secretary, on March 1st of the same year, His Holiness deigned to approve and confirm the resolution of the Fathers, and ordered it to be made public. Given at Rome, from the Secretariat of the Holy Congregation of Religious, on March 25, 1927. C. L. CARD. LAURENTI, Prefect. gs s. Vinc. La Puma, Secretary.

II. APPROBATIONS

His Most Holy Lord, our Pope Pius, by the divine Providence, PP. XI, approved the decrees of the Holy Congregation of Religious:

February 7, 1927. — He praised and commended the religious Congregation of the Sisters of the Holy Name of Jesus, under the patronage of the Blessed Virgin Mary, of the title "Auxilium Christianorum," whose principal house is located in Warsaw.

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March 1st. — He definitively approved the Constitutions of the Institute of Brothers of the Most Sacred Heart of Jesus.

— He approved the Institute of Sisters of Saint John the Baptist, commonly called the Battistine, whose principal house is located in the City, as well as their Constitutions, for a trial period of seven years.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

BY APOSTOLIC BRIEF

March 11, 1927. — The newly erected Apostolic Vicariate of Canales Sueciae, Reverend Father Columbanus Dreyer, titular Bishop of Orthosia, formerly Apostolic Vicar of Rabat, was named.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

ELSTETTEN. CONFIRMATION OF THE CULT HALLOWED FROM TIME IMMEMORIAL, BESTOWED UPON THE BLESSED VIRGIN, NAMED STELLA.

In the city of Abenberg, near Nuremberg, around the end of the eleventh century, a light shone forth from the most noble family of Babo, originating from the County of Abenberg, like a morning star, Stilla, whose cause for the confirmation of the ancient cult is being considered by the Apostolic authority. Her parents were of a distinguished lineage, from which arose men and women not only outstanding in civil, royal, ecclesiastical, and episcopal dignity, but also so marked by exceptional sanctity of life that they were solemnly enrolled among the Blessed or Saints by the Supreme Pontiffs. Stilla is said to be a relative of Conrad I, Archbishop of Salzburg, who died piously in the Lord in the year 1147, and who is venerated as a Blessed. From her childhood, Stilla, inclined towards good morals and Christian piety, according to the example of her ancestors, showed clear signs of future sanctity. As a young woman, living a pious, chaste, and solitary life, in fear and love of God, she progressed in all virtues. Because of her ardent charity towards God and her neighbor, she ordered a church to be built at her own expense on a mountain near Abenberg, for her special devotion, under the title of St. Peter the Apostle, and she began to furnish it from its foundations with sacred furnishings and appropriate adornments. In the monastery of Mariaeburg, later added to the church, a precious chalice, donated by the Handmaid of God, is still shown to pious pilgrims and others who visit. The church of St. Peter the Apostle was

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solemnly consecrated in the year 1136 by St. Otto, Bishop of Bamberg, and the anniversary of the dedication is celebrated annually. Stilla frequented this sacred edifice daily, and there, attending the sacred services and receiving the Sacraments, she constantly directed her mind to prayer and meditation, especially concerning the Passion and death of the Lord. This Virgin, beloved by God and men, was held in singular esteem by the poor, the needy, and the afflicted, especially the sick. She aided them all, as a most tender mother, with opportune counsel and assistance, both in body and in soul, leading those who were wandering from the path of perdition back to the path of the Lord.

[*Latin ed. p. 141*]

141 The Holy Congregation of Rites, exhorting those who are pious and devout to strive for greater progress in virtue, both through word and example, while correcting those who are misguided. Despising earthly things and seeking heavenly things, she, by the prior counsel of Bishop Otto, being closely related to him, vowed perfect and perpetual virginity in the church of St. Peter, and received a blessed veil from the same prelate. Serving her heavenly Spouse constantly in her paternal home and in a private oratory, as if in a monastery of virgins, she spent the remaining years of her life most holily. She had intended to found a monastery in which she could receive others for the duration of her life, but she was unable to carry out this holy purpose, being taken by premature death. After the death of the Handmaid of God, around the years 1140-1150, when her brothers wished to bury the body of the pious sister in the monastery of Heilsbronn, it remained immobile, despite all efforts to move it, until, with God's help, the sacred remains were placed on a cart and, without any human guidance, drawn by two oxen, were taken to the mountain of St. Peter, and there were honorably laid to rest in the tomb in the aforementioned church of St. Peter. Meanwhile, the fame she had acquired during her life grew ever greater after her death, with a faithful throng flocking to her tomb, to the altar, and to her images, seeking help for their needs, and receiving subsequent graces and miracles, attributing these to her intercession with God. Therefore, the citizens and others called her Stilla, as Blessed and Holy, and, as they say, they venerated and continue to venerate her with public and ecclesiastical worship, just as they do with other Blessed and Saints. Consequently, with regard to this kind of cult or case, an Informative Process was instituted in the ecclesiastical court of Eichstätt in 1893, with ordinary authority, and was concluded on February 22, 1897, with a judgment from the Bishop, who presided over the judicial proceedings, and after having examined and considered all and each of the procedural acts, documents, monuments, and other items presented, he declared and decreed: "That a public and ecclesiastical cult has been rendered from time immemorial, that is, before the year 1534, without interruption and happily continued

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to this day, to the Handmaid of God Stilla, and therefore this cause falls among the cases excepted from the aforementioned decrees of Pope Urban VIII." After this Process was completed and transmitted to the Sacred Congregation of Rites, this noble cause did not progress before a more recent legal order concerning similar causes of immemorial cult or excepted cases, established by the decrees of the Most Holy Congregation on November 11, 1912, and January 31, 1913, and confirmed by the canons of Title XX, Canon Law. However, with the insistence of the Most Reverend Bishop of Eichstätt, together with the Promoter, and considering the circumstances existing in this case, Pope Benedict XV, of blessed memory, by decree...

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Official Commentary. On January 12, 1921, the Most Holy Office graciously granted a dispensation concerning the new order; however, it was stipulated that the old order must be strictly observed. Having faithfully applied these norms, the entire matter concerning the veneration of the Servant of God Stilla, with the exception of the aforementioned case, has been completed and duly submitted to the examination and judgment of the Sacred Congregation of Rites. Furthermore, at the request of the Most Reverend Aloysius Hudal, Bishop of Urban, and the promoter of the cause, and with the attentive letters of the Most Reverend Cardinal Michael de Faulhaber, Archbishop of Munich, and Ensingen, on behalf of all the Bishops of Bavaria, the Most Reverend Archbishop Eugenius Pacelli, Apostolic Nuncio in Germany, and the Most Reverend Archbishop of Bamberg, and the Bishop of Eichstätt, together with his cathedral chapter, and of several Abbots of the Order of Saint Benedict from Bavaria, and also at the request of the Most Reverend Charles Philippe, Prince de Wrede, and the Most Reverend Cardinal Andreas Frühwirth, Major Penitentiary, and the relator of the same cause, who, having convened in the Vatican halls on the date indicated in the meetings of the Ordinary Congregation of the Sacred Rites, proposed the following question for discussion: "Whether the judgment rendered by the Most Reverend Bishop of Eichstätt concerning the veneration of the Servant of God Stilla, which has been practiced from time immemorial, or concerning the exception to the decrees of Pope Urban VIII, should be confirmed in the present case and with effect." And the Most Reverend Fathers presiding over the Sacred Rites, after the presentation by the Most Reverend proponent, having heard the General Promoter of the Faith, and having carefully considered all matters, decided to write: "That the judgment of the Bishop of Eichstätt should be affirmed, or confirmed." On November 30, 1926. Subsequently, a report on all of this was made to the Most Holy Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, and His Holiness approved and ratified the decree of the same Sacred Congregation on January 12, 1927.

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[Signature] A. CARD. VICO, Prefect of the Portuense and Saint Rufina dioceses, and of the Sacred Congregation of Rites.

[Signature] L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 143*]

The Holy Congregation of Rites, Decree 143 II, concerning the Beatification and Canonization of the Servant of God, John Merlin, Priest, General Moderator of the Congregation of the Most Precious Blood of Our Lord Jesus Christ. To the heralds of the Gospel and missionaries who, in the preceding century, explored our regions, cities, and villages, not with the words of human wisdom, but with the word and power of God, it is fitting to honor John Merlin, a missionary priest of the Congregation of the Most Precious Blood of Our Lord Jesus Christ. This confraternity, which flourishes more and more, takes pride in having had Blessed Gaspard del Bufalo, its founder and superior, as a missionary, and his immediate successor, Blaise Valentini, and from the year 1847 until the year of his death, 1873, John Merlin himself, as a third general superior, as another founder, propagator, and father.

Born in Spoleto, in Umbria, on August 28, 1795, to pious and honorable parents, Aloysius and Antonia Arcangeli, and on the same day, in the parish church of Saint Ansano, he was cleansed with the waters of baptism in the congregation of the Oratory of Saint Philip Neri, receiving the name John. One of the thirteen children whom his parents received in the holy marriage and raised with Christian instruction at home, John, even as a boy, was docile and obedient, and thus gained the special care and affection of those around him. For his father entrusted him to a pious and learned cleric to be instructed in the humanities, and later sent him to a public and literary school, where good and upright teachers educated the youth of Spoleto. Among his peers, he excelled in study, modesty, and diligence, and was equally beloved by teachers and classmates.

Such was his character that when his bishop admitted him to his First Communion, and later, after being transferred to the seat of Ancona and adorned with the sacred purple, remembered the time past and the good boy who had once been subject to him, and greeted the pious and learned priest, John Merlin, as the new general superior of the Congregation of the Most Precious Blood of Our Lord Jesus Christ.

When John was already a young man, and felt a calling to the sacred priesthood, he revealed his vocation to his parents, and requested permission to put on the clerical habit. His parents did not readily grant his request, because he was the only surviving son, and it was their common desire and hope to support and perpetuate the family. But later, a second

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son was born to the pious mother.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - With this principal obstacle removed, the desired agreement was obtained. Having completed these arrangements, John put on the clerical habit, and with him also entered the ecclesiastical spirit. Indeed, in the upper room of the house, he had arranged a small chapel with an altar, where he prayed, and on festive days, he celebrated Mass, gathering the best of his companions, using furnishings lent by the Oratorian Fathers, to whom he was very dear; moreover, he served in their church, attended pious gatherings, and, as a teacher of novices, instructed boys and young men in the rudiments of the Catholic faith and its laws. This method of acting foreshadowed future progress, when the Servant of God, in the year 1818, in the same church, in the presence of the Fathers of the Oratory and a large crowd of people, celebrated the Holy Mass for the first time with great devotion. Then he began and continued to exercise the sacred ministry of confession and preaching in cities and towns. In the year 1820, having been urged by divine inspiration and admitted as a companion by Blessed Gaspare de Bufalo, a missionary and founder of a missionary institute, John, eager and joyful to embrace this heavenly vocation, made great progress under the guidance of this excellent master in virtue, preaching, and apostolic zeal, and he never afterwards left his side, becoming a fellow worker and servant of the Lord's vineyard, and subsequently a leader and director of the works and workers. With the approval of the Supreme Pontiffs, the Servant of God undertook missions and missionaries within his own jurisdiction and throughout Italy, to combat the nefarious secret societies and to defend and promote the Catholic faith and moral integrity, and for almost fifty years he carried out these sacred expeditions, doing all things for Christ, with great diligence, tireless labor, and ardent charity. This was a gift granted to him from heaven, so that he might preach the word of God with such eloquence and fervor, especially in missions, that he might awaken in those who heard him a great and spiritual movement, and bring about lasting progress. He was equally worthy of admiration and praise when he gave instruction in catechism to boys and adults, fostered pious congregations inspired by St. Francis Xavier and St. Aloysius Gonzaga, and gave sermons to nuns, sisters, and other religious. - As Prefect of the house in Lodi and, shortly afterwards, of the college in Albano Laziale, he showed himself to be a wise and prudent, yet also gentle and strong, administrator of the congregation and priest of the Church, for the glory of God and the salvation of souls. - The Servant of God undertook another work, which he had already conceived and described as a model, namely the founding of a new religious family of sisters. This plan pleased Blessed Gaspare, but, being very busy with the duties and ministry of his

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office, he entrusted the completion of the entire undertaking to...

[*Latin ed. p. 145*]

To the Reverend Father John, whom he knew well, he assigned a task suitable and pleasing. Among the many souls who, under the guidance of the Servant of God, were striving for perfection, it is especially fitting to mention the Venerable Mary de Mattias, born in Vallecurtiae, foundress of the Institute of the Sisters of the Precious Blood of Christ, for the Christian education of girls. From her youthful years, this woman held Father John as her teacher and father, and he, recognizing her as being filled with the spirit of the fear and love of God, judged her to be a sufficiently apt instrument, with the help of the grace of God, to begin and promote the work he had conceived. Therefore, through divine light and assistance sought, and after mutual consultations and discussions, he established Mary de Mattias in the town of Acuto, in the diocese of Anagni, as if in her own home, and joined her with certain companions, virtuous and pious young women, all distinguished by a special habit, and subject to appropriate rules. This is the first house of the Institute of the Sisters of the Most Precious Blood of Our Lord Jesus Christ, duly recognized and approved by the Holy See, which has flourished and continues to flourish in this blessed city, where there are many schools and the principal house itself, through the generosity of the Supreme Pontiffs, and in other places in Italy and in foreign regions of Europe and America, where this Institute contributes to the good and growth of the Catholic religion and of civil society by educating and instructing boys and girls, and by other works of charity and beneficence.

Although Father John diligently fulfilled his duties, as he grew older and felt his strength diminish, he wished to retire from the office of Superior General of his Congregation; but the sisters and the aforementioned Father Gaspard, his confessor, opposed this, and, yielding to their will, as an indication of divine approval, the Servant of God complied. It is worthy of remembrance that Father John Merlini, with his companions, through the benevolence and authority of the Most Holy Pope Pius IX, moved from the small church of the Holy Savior in Campo to the larger church of Saint Mary in Trivio, together with the church belonging to his own Congregation; and that the same Servant of God, following the Pope who had fled from the city to avoid the snares and misdeeds of wicked men, obtained from the same Pope, in Caieta, an extension to the Universal Church of the Feast of the Precious Blood of Christ, through a decree of the Sacred Congregation of Urbis et Orbis on August 10, 1849.

Finally, Father John, weakened by age and illness, foreseeing his imminent death, having received the Sacraments of the Church and being refreshed by the blessing of the Supreme Pontiff, surrounded by his companions and sisters of the Precious Blood, whom he blessed, breathed his pious soul on the twelfth day of January, in the year 1873. His body remained

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exposed for two days, so that it might satisfy the piety of the faithful, and on the third day, with solemn funeral rites, attended by a very numerous clergy and people, it was reverently carried to Verano, and deposited in the underground vault of the Archconfraternity of the Precious Blood, at Saint Nicholas in the Tullian Prison, and there, in a specially constructed niche, awaits the blessed resurrection.

[*Latin ed. p. 146*]

Acts of the Apostolic See - Official Commentary 1*6, with a noble inscription placed upon the tomb. Meanwhile, the fame of the sanctity of life, virtues, and miracles of the aforementioned Servant of God had so greatly increased and flourished, that an informative process was completed in the ecclesiastical court of Albano Laziale, and transmitted to the Congregation for the Sacred Rites, together with another Eogatorial report from Spoleto, also pertaining to Albano Laziale. When, observing the order of law, the writings of the aforementioned Servant of God were reviewed and approved, and nothing hindered the proceeding in this cause to further stages, the Most Reverend Monsignor Joseph Schaeper, General Procurator of the Congregation of the Precious Blood and promoter of this cause, mindful of the fervent desires of both families of priests and sisters who are named after the Precious Blood, and attentive to the letters of request from certain Most Reverend Cardinals, Most Reverend Archbishops and Bishops, as well as the Superiors General of Orders and religious Congregations, the Most Reverend and Most Illustrious Lord Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale and Promoter or Relator of this cause, in a meeting of the Congregation for the Sacred Rites, convened on a designated day at the Vatican, proposed the following question for discussion: "Should a Commission for the Introduction of the Cause be appointed, in this case and for the purpose under consideration?" And the Most Reverend and Most Illustrious Fathers entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Promoter, having heard the voice and the written statement of the Reverend Father Charles Salotti, General Promoter of the Faith, and having considered all things, judged it fitting to respond: "Affirmatively, that is, a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]." On January 25, 1927. Subsequently, a report on all of these matters was made to the Most Holy Lord Pope Pius XI by the undersigned Cardinal Prefect of the Congregation for the Sacred Rites, and His Holiness, approving the response of the aforementioned Sacred Congregation, deigned to sign with his own hand the Commission for the introduction of the cause of beatification and canonization of the Servant of God, John Merlini, General Director of the Congregation of the Missionaries of the Precious Blood, rest in peace. On the 26th of the same month and year.

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[Signature] Cardinal Vico, Prefect of the Congregation for the Sacred Rites, of Portua and of Saint Rufina.

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[*Latin ed. p. 147*]

HOLY CONGREGATION OF RITES, 147, III, NEAPLES, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MICHAEL ANGELUS LONGO, A PRIEST OF THE ORDER OF THE FRATRES MINORES. In the town of S. Nicholas, near Marigliano, in the diocese of Naples, the Servant of God, Michael Angelus Longo, born of parents of distinguished religion, nobility, fortune, and virtue, Fulvio Longo, a marquis of Vinchiotauro, and Felicia, a countess of Gaetani from Messina, was brought into the light on September 22, 1811. He was the fifth of seven children, and one of six who dedicated themselves to God in a religious institute. From his tender years, he was educated in his father's home and instructed by select teachers, and, possessing a lively intellect and a good disposition, and also inclined to the practice of piety, he produced abundant fruit in letters and virtues. Disposed and admitted to the sacred mysteries, he received the sacrament of the Holy Eucharist with fervent love; and he did not cease to foster and increase this devotion throughout his life. Obedient to his parents and teachers, he passed his childhood and adolescence as an excellent son and a faithful disciple. Moreover, with a lively nature, he frequently practiced prayer and loved solitude, and he was daily in the public oratory of his family, at Marigliano. By this manner of acting, he prepared himself for the monastic life, which he considered suitable and safe for himself, and he sometimes contemplated embracing it, with God's help. Afterwards, he revealed this thought to his parents, who did not at all hinder the religious vocation of their beloved son; however, the father, considering the condition of the noble family and the weakness of his son's body, advised him not to choose a religion and rule that were too austere and rigid, such as the mendicant Order of the Fratres Minores. But Michael replied to his father that he felt called by God to this very Order, even for the sake of the profession of poverty, by which he would remove the danger and impediment of riches for eternal life. Thus, he would imitate Jesus Christ, who, as Paul testifies, became poor for our sakes, although He was rich, so that through His poverty we might become rich; and His Apostles, who, through the mouth of Peter their leader, said to Christ: "Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?" Moreover, he would imitate the Seraphic Father Francis, who gave an example to his brothers and sons, saying: "My God and all." Therefore, the father recalled his warning in silence and readily acquiesced in the vocation of his son, and also in the will of God. Meanwhile, Michael applied to himself the words that Jesus said to a young prince and a rich man in the Gospel: "Yet one

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thing thou lackest: go, sell that thou hast, and give to the poor, and come and follow me."

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Commentarium Officiale, and you shall have a treasure in heaven: and come, follow me." Therefore, having obtained the consent of his parents, he joined the community of the Brothers Minor, and, by the order of the Provincial, he waited in the library, until he was called; but, because of the various occupations of the Provincial, he remained there, forgotten and fasting, both day and night. The following day, the Superior recalled the young man, who had been left there patiently, and, feeling remorse, he apologized and asked for forgiveness, but the young man, serene and tranquil, replied that he had been tested not by him, but by God, as it pleased Him. At the age of twenty-nine, on the thirty-first of April, in the year 1829, he began his novitiate, which he completed with great distinction, giving an example of religious perfection, observance of the rules, and "supreme love of poverty and humility," testifying to the master of the novices. At the age of twenty-one, with the unanimous support of the Superiors and elders, Brother Michael was admitted to the solemn profession of the three vows. Devoted to the studies of science and sacred literature, he excelled so much that he was entrusted with the office of lector in the Order. Having been gradually initiated into the sacred orders and raised to the priesthood, enjoying the esteem and confidence of the Superiors, he faithfully fulfilled the various duties entrusted to him. The Neapolitan Province, now called S. Pietro ad Aram, numbers among its religious many who are distinguished for their sanctity, learning, and apostolic zeal, among whom are the more recent Venerable Servants of God, Fathers Franciscus of Naples and Ludovicus of Casaurea. Among the Definitors of this Province, he was co-opted, and shortly thereafter appointed Provincial and Commissary of the Sisters of the Holy Stigmata, to whom he devoted himself with prudence, science, piety, and charity. After the suppression of the regular orders, he was sent to restore, maintain, and increase the religious discipline, and he performed this task admirably, especially in the monasteries of Lauro, in the diocese of Nola, and of Miano, in the archdiocese of Naples, where he had a devoted and valuable collaborator, the Venerable Ludovicus of Casaurea, and with him he went to the convent of Palma, where he remained until his death. He practiced a special devotion to the Passion of the Lord, the Holy Eucharist, the Most Holy Heart of Jesus, as well as the Blessed Virgin under the titles of the Seven Sorrows and the Immaculate Conception, and he venerated Saint Michael the Archangel, Saint Joseph the Patriarch, and Saint Francis of Assisi as his principal patron saints. Distinguished by apostolic zeal and evangelical doctrine, he was an outstanding preacher and writer, and, inflamed with charity for God and his neighbor, in all his works he sought only the glory

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of God, and he diligently promoted the Third Order of Saint Francis among the faithful, he opened the Collegium Seraphicum for young people, providing it with resources as a garden, he gathered together young girls, especially orphans, and, with exquisite care and industry, he entrusted them to the Sisters of the Holy Stigmata, so that, even endowed with dowries, qualities, and virtues, they might choose and embrace a suitable secular or religious state.

[*Latin ed. p. 149*]

The Holy Congregation of Rites, devoted to the service of the Holy Mother Church and acting in the place of the Roman Pontiff, Christ's representative on earth, and a most devoted and obedient son of the angelic family, who, desiring only to obey the general superior of his order, succumbed once again to progressive paralysis, having lost the use of his speech, but with his mind still sound, and after being refreshed and strengthened by the holy sacraments among his most beloved superiors and confreres, passed away in that monastery of Palma, on July 10th of the year 1886, in the seventy-fifth year of his age. After the announcement of his precious passing and the funeral, which was attended by a large and devout crowd, his body was taken on the tenth day to the public cemetery, and after eighteen months, having been lawfully exhumed and duly examined, it was transferred to the church of Saint Mary of the Arch, in the place called Miano, and there, beside the right side of the altar of the chapel of the Blessed Virgin Mary Immaculate, it rests in peace beneath the earth. Meanwhile, the fame of his sanctity and the virtues with which Father Michael lived flourished, even after his death, and were illustrated and spread by certain signs or miracles, to such an extent that the common desire of both the clergy and the people of the Neapolitan religious province was to request and obtain the beginning and progress of the cause for the beatification and canonization of the Servant of God, in accordance with the order of law. Therefore, in the ecclesiastical court of Naples, an informative process was established by the Ordinary authority regarding the aforementioned fame, and then it was transmitted to the Sacred Congregation of Rites. This Congregation, after collecting and examining the writings of the Servant of God, issued a decree of approval on February 28, 1893, with the clause that, if it should please the Most Holy, the cause could proceed further. Therefore, at the request of the Reverend Father Anthony Mary Santarelli, of the Order of the Friars Minor, and the promoter of the cause, and after considering the letters of certain Eminences, Cardinals, several Roman Archbishops, as well as Abbots of the Order of Saint Benedict, and the superiors general and provincial of religious orders and congregations, and the presidents of monasteries and convents, the Eminent and Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, and the Promoter or

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Relator of this cause, proposed the following question for discussion at the meetings of the Ordinary Congregation of the Sacred Rites, held on a designated day in the Vatican: "Is it fitting to appoint a Commission for the Introduction of the Cause in the case and for the purpose in question?" And the Eminent and Reverend Fathers, who are in charge of the sacred rites, after the report of the aforementioned Promoter, and after hearing the voice and the written opinion of the Reverend Father Charles Salotti, the general promoter of the Faith, after considering all things, decided to write: "Affirmatively, that is, a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy." On January 25, 1927. After all of this was reported to the Most Holy Pope Pius XI by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness, having approved the decree of the same Sacred Council, ratified it with his own.

[*Latin ed. p. 150*]

The Acts of the Apostolic See – Official Commentary, 150, bore the hand-signed approval of the Commission for the introduction of the Cause of Beatification and Canonization of the Servant of God, Michael Angelo Longo from Marigliano, a professed priest of the Order of the Friars Minor. January 26, 1927. Signed: Cardinal Vico, Archbishop of Porto and Santa Rufina, Prefect. L. & S. Angelus Mariani, Secretary. IV. TURIN, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE JOHN BOSCO, PRIEST, FOUNDER OF THE SALESIAN SOCIETY AND THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS. REGARDING THE DOUBT: "Whether it is established that the virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, and Fortitude, were heroic in the case and to the effect of which we are speaking?"

It is scarcely possible to express, in so few words, the extent to which the Venerable Servant of God, John Bosco, has merited praise for his piety and for all that he has done for humanity, the honor he has brought to the Catholic Church, and the number and brilliance of the examples of virtue and the testimonies he has left to posterity. He showed himself to be a worthy minister and imitator of Him who said of Himself: "I am come to cast fire on the earth. And what will I, but that it be kindled?" (Luke 12:49).

If anyone should compare the poverty of means with which the Venerable Servant of God was constantly confronted, and the adversities which he constantly endured, with the vastness of the work he accomplished and the benefits he conferred on the human race, they will not only admire the apostolic zeal that burned within him, but they will also recognize that he was sent by God to provide counsel, especially to the needs of the young, and they will recall what the Divine Teacher spoke: "Another parable he

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proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which, indeed, is the least of all seeds: but when it is grown, it is the greatest of herbs." (Matthew 13:31, 32).

John Bosco was born in Murialdo, near Castelnuevo in Asti, and his parents, though not wealthy, were distinguished by the integrity of their character.

[*Latin ed. p. 151*]

The Congregation of Religious, numbering 151, were engaged in various works. He had scarcely emerged from infancy when he was orphaned by the death of his father, but, remaining with his mother, he was diligently instructed in the rudiments of the Christian faith. From the very beginning of his life, and even in his childhood, he seemed endowed by nature for great and wonderful deeds; for he appeared so adorned with peculiar gifts of mind and body, that it was not obscurely apparent that, whatever direction he might take, he would accomplish something great and remarkable. As he approached the springtime of his life, he began to experience a strong desire to dedicate himself entirely to the glory of God; but he lacked the means to devote himself to the necessary studies. Endowed with a keen intellect and a facile memory, he easily gained the favor of the most generous men, who opened the doors of schools to him. Having commendably completed all the classes of the gymnasium, he entered the episcopal seminary of Cheri, where he diligently applied himself to philosophical and theological studies. Then, being found worthy to be initiated into the sacred Orders, and scarcely having been ordained a priest, he was, without delay, sent to serve in a parish; which he undertook with such alacrity and such zeal that he soon gathered a rich harvest of fruits. But his heart was deeply moved by the almost complete neglect of the Christian education of children at that time; and so eager was he to meet this need, that he devoted his principal concerns and his constant labors to that class of young people who were, for the most part, deprived of any teacher, striving with all his might to foster, instruct, and protect them. In order that proper and suitable instruction might never be lacking to the young, he considered it best to found a religious Family, which would be entirely dedicated to this work. What he had conceived in his mind, he considered it necessary to accomplish diligently and without delay, and he resolved to devote all the talents given to him by God to this sublime work, for the glory of the divine name and for the salvation of souls. Truly a singular work of religion and piety, from which one can readily discern the outstanding genius of a priest and the sanctity of his life! For this work demands immense labors, hardships, journeys, and, in short, a laborious and arduous life. Although lacking suitable resources, although poverty pressed upon him, although many difficulties and contradictions were aroused on all sides, nevertheless, the Venerable Servant of God accomplished all that

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was necessary, with the help of others. Despite being burdened with such expenses, he never lost heart; for the pious Society could not be preserved and propagated without a certain amount of resources. But often these resources were lacking! What did he do? He frankly referred the needs and necessities of his Society to those who possessed resources, so that he might experience their generosity, without ever, however, hindering the freedom of their will with importunate requests. All instruments and means were devoted to making the best possible teacher.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Commentarium Officiale: Miraculous things, whether arising from nature or from industry, were wonderfully combined in the Venerable Servant of God. He charmed and delighted the boys and students with his speech, received them with paternal kindness, entertained them with pleasant conversations, and diligently trained them in virtue and piety. Like a most loving parent, who embraces each one with equal affection, who devotes himself to each one, who draws each one to himself, he bound each one to himself with the bonds of love. Everything in him was pleasing, and no evil desires seemed to have taken root in him. A certain unknown and divine power emanated from his words, which dispelled the darkness of the mind, moved hearts, and encouraged them to follow the evangelical precepts. He also wrote and published many works to enlighten minds and kindle pious sentiments. Thus, the Venerable Man showed himself to be a worthy priest of God, whose lips preserved knowledge, so that he might teach the ignorant and stir up the lukewarm. He spared no time from this most sacred work for the benefit of his Family, and he began to establish another pious Society, which he called the Daughters of Mary, Help of Christians, for the care of girls. He wanted both to be dedicated to Saint Francis de Sales, whom he had chosen as his patron, and to pursue them with special zeal. For the true strength and spread of both, he expended much effort, but he also eagerly undertook the most difficult tasks, and patiently endured many troubles, from which he hoped to gain a strong support. He also devoted his mind and strength to this, so that the most ignorant and uncultured peoples, inhabiting the most remote and almost inhospitable regions of the world, might share in these benefits. With that wisdom which reaches from end to end mightily, and arranges all things suavely (Sap., VIII, 1), he brought to a successful outcome all the works which he had undertaken, not for profit or to gain human praise, but for the glory of the divine name and for the salvation of souls, astonishing everyone, even those who sought to conceal or suppress the power of his work. Thus, the name of the priest John Bosco gained such fame that there is hardly any part of the world where he is not known and revered. After his blessed death, which occurred in the month of January of the year one thousand eight hundred and eighty-eight, which

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was seventy-third year after his birth, the fame of this great man's sanctity and the common opinion of the people became even more pronounced; so that, scarcely three years later, the idea of conferring heavenly honors upon him was seriously considered. Therefore, in the ecclesiastical court of Torino, diligent judicial investigations were conducted into his life and the things accomplished by him, in order to proceed according to the law. Then, after all the necessary judgments had been duly completed, as our laws strictly require, a formal examination of his virtues was begun, which was carried out with fourfold diligence.

[*Latin ed. p. 153*]

153 The Holy Congregation of Rites, with commendable and unwavering rigor, has rendered a judgment which, due to its gravity, merits the greatest faith and authority. Therefore, the preparatory session of the Congregation was convened on the last day of June in the year nineteen hundred and twenty-five, in the residence of the Most Reverend Cardinal Anthony Vico, the Relator of the cause. This was followed by two preparatory sessions, in which the opinions of the various experts were carefully considered. Finally, on the eighth day of the following month of February, the entire assembly of the Holy Rites was convened before our Most Holy Father Pope Pius XI, and the aforementioned Most Reverend Cardinal proposed the following question to be discussed: Does the Venerable Servant of God, John Bosco, in the case and to the extent under consideration, possess the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with their respective adjuncts, in a heroic degree? And all those present, both the Most Reverend Cardinals and the Consultor Fathers, responded with unanimous agreement; which the Most Blessed Father received with joy, but postponed issuing a definitive judgment, urging those present to offer fervent prayers for the greater assistance of heavenly light in this matter of such importance. When he decided to reveal his mind, he chose this day, the Sunday of Sexagesima. Therefore, after the celebration of the Eucharist, he summoned to his presence the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Holy Congregation of Rites and Promoter of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Faith, and myself, the undersigned secretary, and, with them present, seated on the papal throne, he solemnly declared: That the Venerable Servant of God, John Bosco, in the case and to the extent under consideration, possesses the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with their respective adjuncts, in a heroic degree. Furthermore, he ordered that this decree be published and recorded in the acts of the Holy Congregation of Rites, on the tenth day before the Kalends

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of March, in the year nineteen hundred and twenty-seven.

[Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Holy Congregation of Rites.

L. EB S. Angelus Mariani, Secretary.

ACTA, vol. XIX, n. 4. - 1-4-927.

[*Latin ed. p. 154*]

Acts of the Apostolic See - Official Commentary 154- V. ELOQUIA TO BE ADDED TO THE ROMAN MARTYROLOGY. On May 25th (in the antepenultimate place), in Lutetiae, of the Parisians, Saint Magdalene Sophia Barat, Virgin, foundress of the Sisters of the Sacred Heart of Jesus, who diligently labored for the Christian instruction of young girls, was included in the catalogue of saints by Pope Pius XI. On July 16th (in the penultimate place), at the Abbey of the Most Holy Savior, in the diocese of Constantiensi, in Gallia, Saint Mary Magdalene Postel, Virgin, foundress of the Institute of the Sisters of Christian Schools of Mercy, was included in the list of saints by Pope Pius XI. On August 4th (in the paenultimate place), in the town of Ars, in the diocese of Bellicensis, in Gallia, Saint John Baptist Vianney, Confessor, who distinguished himself in the exercise of his pastoral ministry. On August 19th (in the antepenultimate place), in Cadomi, in the diocese of Baiocensis, in Gallia, Saint John Eudes, Confessor, Apostle Missionary, founder of the Congregation of Priests of Jesus and Mary, as well as the Order of the Sisters of Our Lady of Charity, and promoter of the liturgical cult towards the same Sacred Heart, whom Pope Pius XI added to the calendar of saints. On August 19th (in the last place), in Norimberga, Saint Sebald, Confessor, who, having accumulated virtues and merits, fell asleep in the Lord. On September 30th, in Lexovii, in (the paenultimate place) Gallia, Saint Theresa of the Infant Jesus, of the Order of the Discalced Carmelites, whom Pope Pius XI, renowned for her innocence and simplicity of life, added to the list of saints.

[*Latin ed. p. 155*]

155 The Holy Congregation of Rites, on the 3rd of October (in the last place), concerning Saint Teresa of Jesus, Virgin, of the Order of Discalced Carmelites, about whom the preceding day of October. His Most Holy Lordship, our Pope Pius XI, at the suggestion of the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, approved, after review and arrangement by the aforementioned Sacred Congregation, the aforementioned praises to be inserted in the Roman Martyrology on the respective days for each Saint. Contrary opinions notwithstanding. On the 26th of January, 1927. † A. CARD. VICO, Archbishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation. L. © S. Angelus Mariani, Secretary. VI CONIMBRICENSE. DOUBTS CONCERNING THE FEAST OF THE MOST HOLY HEART OF JESUS IN LUSITANIA. The present Cathedral Church of

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Coimbra, its Archdeacon, with the consent of his Reverend Bishop, humbly presented the following to the Sacred Congregation of Rites: The Supreme Pontiff, Pope Pius VI, on the 31st of May, 1772, through the Sacred Congregation of Rites, granted an indulgence, so that the Feast of the Most Holy Heart of Jesus might be celebrated throughout the entire Kingdom of Lusitania, under the rite of the second class, without an Octave, even if the Feast of Saint Anthony of Lusitania, the principal Patron, should occur; and on the 5th of August of the same year, His Holiness, through the same Congregation, by special grace, granted that the aforementioned Feast of the Most Holy Heart of Jesus should be celebrated henceforth in all kingdoms, cities, and places subject to the Kings of Lusitania, under the rite of the first class, without an Octave, and that it should not be omitted, even if another of the more solemn Feasts should occur on the same day. Hence, the following is questioned: I. Whether the Feast of the Most Holy Heart of Jesus, which, due to a special privilege, is primary by accident in Lusitania (Sacred Congregation of Rites, May 10, 1895, n. 3855 ad V), should yield there, both in the case of occurrence and in the case of concurrence, to feasts of the first class, universal to the entire Church, such as the Feast of the Nativity of Saint John the Baptist, according to the new rubrics of the Roman Breviary, title 11, n. 1?

[*Latin ed. p. 156*]

Acts of the Apostolic See - Official Commentary 156 I I. Whether the Feast of the Most Sacred Heart of Jesus should be preferred in Lusitania to any particular feast, for example, the feast of the principal patron of a place? And the Sacred Congregation, having heard the opinion of a special Commission, after considering all matters, decided to reply to everyone: "Affirmatively to both," and thus responded and declared. On February 18, 1927. His Eminence, Cardinal Vico, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. & S. Angelus Mariani, Secretary. VII OF ZAGRAB AND OTHERS. Since a new edition of the Roman-Slavonic Missal, printed in Latin characters, prepared with diligence and care by the Reverend Joseph Vajs, delegated by the Yugoslavian Episcopate, and approved by the Apostolic See, having been duly revised by the Most Reverend Anthony Bauer, Archbishop of Agram, by order of the other Bishops of the Kingdom of Saint Sava, and by the Reverend Father Jerome Mileta, Bishop of Sebenico, Consultor to the Sacred Congregation of Rites, and their judgment not hindering its submission to the approval of the Apostolic See, the aforementioned Archbishop of Agram and the other Bishops of Yugoslavia, with humble prayers, implored our Most Holy Lord Pope Pius XI, that He would deign to approve this new edition of the Roman-Slavonic Missal, arranged in Latin characters. Furthermore, His Holiness, graciously consenting to these prayers, which were brought to his attention by the aforementioned Cardinal, Prefect of the Sacred Con-

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gregation of Rites, approved the aforementioned edition of the Roman-Slavonic Missal, adorned with Latin characters, and freely granted it to the entire Clergy who duly use the Slavonic language: with the rubrics observed. Notwithstanding any contrary provisions. On March 9, 1927. His Eminence, Cardinal Vico, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. & S. Angelus Mariani, Secretary.

[*Latin ed. p. 157*]

Sacred Penitentiary Apostolic ACTS 157

SACRED PENITENTIARY TRIBUNAL

I. The following questions were proposed to the Holy See by Bishop N. 3 for a suitable resolution:

"I. – What attitude should be taken, both internally and externally, towards clerics:

1) who are notoriously supporters, or members, or subscribers (by subscription) of *Action Française*?

2) who encourage, through theological consultations or simply in conversation, the faithful to read *Action Française* or to support it with monetary offerings?

3) who, without any condition of good intention, absolve and continue to absolve readers of *Action Française* or leaders of *Action Française*?

II. – What conduct should the Bishop or superiors of seminaries have towards seminarians who are openly or secretly attached to *Action Française*?

III. – What conduct should be taken, both internally and externally, towards the faithful:

1) who habitually read *Action Française*, or who remain subscribers to it despite receiving contrary advice?

2) who, as members, promote the movement in favor of the journal *Action Française*, the false doctrines of *Action Française*, or in favor of the leaders of *Action Française*, whom they obstinately insist on retaining as their leaders?

3) who continue to subsidize *Action Française* openly or secretly?

IV. – 1) Can these readers, members, and propagandists of *Action Française*, if they are notoriously known as such, be admitted to the Sacraments, particularly to the Holy Table?"

[*Latin ed. p. 158*]

Acts of the Apostolic See - Official Commentary 158

2) Can these [persons] be admitted, or tolerated, within our Catholic organizations, such as the organizations of the National Catholic Federation

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(Castelnau), the Catholic Youth, the Catholic Scouts?

The Sacred Penitentiary, by mandate of His Holiness, Our Holy Father Pius X, having carefully considered the questions proposed by the aforementioned Bishop, responds as follows:

Regarding the first question:

For the internal forum: All must be admonished severely as those who manifestly and openly resist the certain and explicit mandates and prescriptions of the Supreme Ecclesiastical Authority in a grave matter; and they should not be absolved unless and until they have sincerely repented and have suitably repaired the scandal.

For the external forum: They must be admonished, as above, and subjected to the process of canons 2308 and 2309; and if admonitions and corrections prove ineffective, the process of canon 2310 must be initiated.

Furthermore, confessors, as mentioned in n. 3, if they have not been admonished to amend their ways and have not been able to adequately repair the scandal given to the penitent, they may be suspended until they persist in their contumacy, from hearing the confessions of the faithful.

Regarding the second question:

If they have not been admonished to amend their ways and have not suitably repaired the scandal, according to the prescription of the Superiors:

In the internal forum: they should not be absolved.

In the external forum: they should be dismissed as *divis* [separated] and as not suitable for ecclesiastical communion, according to the process of canon 1371.

Regarding the third question:

If they have been admonished about the gravity of their disobedience to the certain and explicit mandates and prescriptions of the Supreme Ecclesiastical Authority in a grave matter, and have refused to submit, and have not taken care to suitably repair the scandal:

In the internal forum: they should not be absolved.

In the external forum: they should be treated as public sinners and, as such, be excluded from all those things from which such sinners are excluded by the sacred canons.

Regarding the fourth question:

To I: Negatively, as a consequence of the response given above.

To II: Unless they have previously and publicly submitted themselves and have demonstrated the sincerity and seriousness of their submission, according to the judgment of the Ordinary, through certain arguments.

[*Latin ed. p. 159*]

&. The Apostolic Penitentiary [has] demonstrated and, according to the judgment of the Ordinary, has effectively repaired the scandal. Negative.

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However, the Bishop must keep in mind the prescription of canon 2214 § 2. Given from the Sacred Penitentiary, on the 8th of March, 1927. Fr. L. ANDREW Cardinal FRÜHWIRTH, Major Penitentiary. § S. I. Teodori, Secretary.

II (OFFICE OF INDULGENCES)

ACTS OF SOLEMN DEDICATION OF HUMANITY IN THE FEAST OF THE LORD JESUS CHRIST, KING.

Pius PP. X, of blessed memory, on the 22nd of August, 1906, decreed that on the feast of the Most Sacred Heart of Jesus, in parish churches, and also in those where the same feast is particularly celebrated, a solemn renewal of the dedication of humanity to the Most Sacred Heart should be performed, that is, with the recitation of the formula of consecration and the litanies of the same Most Sacred Heart, before the august Sacrament exposed for public adoration, and for this same solemn dedication, He benignly granted an indulgence of seven years and also forty days to the faithful who, at least with a contrite heart, participate in the pious ceremonies and pray according to the intention of the Supreme Pontiff; a plenary indulgence, however, to those who, moreover, confess and approach the Holy Table.

Now, since, according to the Encyclical Letters *Quas Primas*, of the Most Holy Pope Pius XI, this solemn dedication must be renewed each year on the feast of the Lord Jesus Christ, King, in an audience given on the 4th of February, 1927, to the undersigned Major Penitentiary, it pleased the same Most Holy Pope to decree that the aforementioned indulgences, granted by his blessed predecessor, Pius X, can be obtained on that same feast day only on the feast of the Most Sacred Heart of Jesus, on which the dedication can still be performed freely, according to the Decree of the Sacred Congregation of Rites of the 28th of April, 1926, but with this condition, that in both cases, the formula promulgated by the same Sacred Congregation on the 17th of October, 1925, be used. Contrary decrees notwithstanding.

Given in Rome, in the offices of the Sacred Penitentiary, on the 15th of February, 1927.

Fr. L. ANDREW Cardinal FRÜHWIRTH, Major Penitentiary.

§ S. I. Teodori, Secretary.

[*Latin ed. p. 160*]

Acts of the Apostolic See - Official Commentary 160. ACTS OF THE PONTIFICAL COMMISSION FOR BIBLICAL AFFAIRS. REQUIREMENTS FOR OBTAINING ACADEMIC DEGREES IN SACRED SCRIPTURE. In order that some doubts, which have arisen in many places concerning the interpretation of pontifical documents by which the doctorate in theology is prescribed for all those aspiring to academic degrees in Sacred Scripture, may be resolved, the Most Eminent DD.

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Cardinals, presidents of the Biblical Commission, have deemed it necessary to issue this declaration. Only those can aspire to academic degrees in Sacred Scripture who: 1. have, after completing a two-year course in philosophy, regularly completed a theological course in some University or Athenaeum approved by the Holy See, in accordance with canon 1365 or 589, and have legitimately obtained the doctorate in sacred theology therein; 2. or who, having completed studies according to the prescriptions of law in an Institute which does not have the faculty of granting doctorates, have, for at least two years, pursued theological studies in some University or Athenaeum approved by the Holy See, and have been declared doctors in sacred theology therein; 3. or Religious who, having completed studies according to the prescriptions of law, have obtained a title in their own Institute which, by a faculty granted by the Holy See to the Religious Order, has been legitimately conferred upon them as equivalent to the doctorate in sacred theology. On the 26th of February, 1927, in an audience graciously granted by the Most Holy Pope Pius XI to the undersigned Reverend Consultor from the Acts, the aforementioned declaration was ratified and ordered to be made public.

Johannes Baptista Frey, C.S.Sp., L. & S. Consultor from the Acts.

[*Latin ed. p. 161*]

Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

RESPONSES TO QUESTIONS PROPOSED

The Fathers of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, having been instructed by the plenary assembly to respond to the following questions, have provided the following answers:

I. Concerning Confraternities of the Most Holy Sacrament.

D. I. – Whether, according to canon 711 § 2, the Ordinary is strictly bound to establish a confraternity of the Most Holy Sacrament in every parish, or whether, according to particular circumstances, he can, instead, establish a pious union or sodality of the Most Holy Sacrament.

I I. – Whether the archconfraternity of the Most Holy Sacrament established in the City, of which mention is made in canon 711 § 2, includes by right only confraternities of the Most Holy Sacrament properly so called, or also other pious unions and sodalities of the Most Holy Sacrament.

R. To I. – Negatively to the first part, affirmatively to the second.

To I I. – Affirmatively to the first part, negatively to the second.

II. Concerning the Index of Funeral Expenses.

D. – Whether Religious, even those exempt, are subject to the index of

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funeral expenses, of which mention is made in canon 1234.

R. – Affirmatively.

III. Concerning the Public Exposition of the Most Holy Sacrament.

D. – Whether, under the name of Public Exposition, of which mention is made in canon 1274 § 1, the Eucharistic Blessing is also included, which is customarily administered when the Most Holy Sacrament is openly exposed in a ciborium.

R. – Affirmatively.

Rome, on the 6th day of March, 1927.

P. Card. GASPARRI, President.

S. Ioseph Bruno, Secretary.

[*Latin ed. p. 162*]

Acts of the Apostolic See - Official Commentary 162, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES, Tuesday, March 8, 1927, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Most Eminent Cardinals, and with the votes of the Most Reverend Prelates and theological Consultors, who comprise the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss the question concerning the heroism of the virtues exercised by the Venerable Servant of God, Elizabeth Canori-Mora, Mother of a Family, from Rome, of the Third Order of the Most Holy Trinity of the Discalced.

Tuesday, March 15, 1927, before the Most Reverend and Most Eminent Cardinal Camillo Laurentii, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Joanna Elizabeth Bichier des Ages, Co-foundress of the Institute of the Daughters of the Cross, known as the Sisters of St. Andrew, a Preliminary Congregation of the Sacred Rites was held, in which the aforementioned Prelates and theological Consultors discussed the question concerning the heroism of the virtues exercised by the same Venerable Servant of God.

Tuesday, March 22, 1927, in the Apostolic Palace at the Vatican, a Particular Congregation of the Sacred Rites was held, in which the Most Reverend Cardinals, as well as the Most Reverend Prelates who comprise the same, discussed and gave their votes on the following matters:

1. Concerning the validity of the Apostolic Processes constructed upon the miracles for the Cause of beatification and canonization of the Venerable Servant of God, John Bosco, Priest, Founder of the Pious Society of St. Francis de Sales and of the Institute of the Daughters of Mary Help of Christians.

2. Concerning the validity of the Processes constructed in the Episcopal Curias of Tropea and Nocera dei Pagani in the Cause of beatification and canonization of the Venerable Servant of God, Vito Michele of Netta, Priest, solemnly professed of the Congregation of the Most Holy Redeemer.

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3. Concerning the validity of the Apostolic Process constructed for the cause of canonization of the Blessed Theophilus of Corte, Priest, solemnly professed of the Order of the Friars Minor.

4. Concerning the validity of the Apostolic Process constructed in the Episcopal Curia of Genoa upon the miracles for the Cause of beatification and canonization of the Venerable Servant of God, Francis of Camporosso, Lay professed of the Order of the Friars Minor Capuchin.

[*Latin ed. p. 163*]

Diarium Romanae Curiae 1635. Concerning the validity of the processes established for the cause of beatification and canonization of the Servant of God, Contardo Ferrini, a layman, Professor at the University of Pavia. 6. Concerning the validity of the processes established in the Archiepiscopal Curia of Naples for the cause of beatification and canonization of the Venerable Servant of God, Mary Juliana of the Most Holy Sacrament, of the Third Order of the Servants of Mary, Sorrowful, Superior of the Monastery of the Mantellate of St. Augustine. 7. Concerning the cult, in obedience to the decrees of Urban VIII, never paid to the Servant of God, Andrea Beltrami, Priest of the Pious Society of St. Francis de Sales. 8. And finally, concerning the cult, as above, never paid to the Venerable Servant of God, Sister Mary of Jesus, formerly Giuseppa Du Bourg, Foundress of the Congregation of Sisters known as the Sisters of the Divine Savior and of the Most Holy Virgin.

SECRETARY OF STATE

BY LETTERS OF THE SECRETARY OF STATE, the Holy Father Pius X, happily reigning, has deigned to appoint:

February 14, 1927.

The Most Reverend Cardinal Luigi Sincero, Secretary of the Sacred Congregation for the Eastern Church, Member of the Sacred Congregation of Extraordinary Ecclesiastical Affairs.

February 16, 1927.

Monsignor Pietro Pisani, Archbishop titular of Costanza of Scizia, Consultor of the Sacred Congregation of Propaganda Fide.

February 18, 1927.

The Reverend Father Leone of the Sacred Heart of Jesus, General Prefect of the Passionists, Consultor of the Sacred Congregation of Propaganda Fide.

March 11, 1927.

Monsignor Nicola Giannattasio, Archbishop titular of Pessinonte; and the Reverend Fathers: Father Stanislaus of the Sorrowful, General Consultor of the Fathers Passionists; Father William Jazzetta, of the Carmelites;

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Father Balduino Bedini, of the Italian Cistercian Congregation; Father Giuseppe Hickey, General Assistant of the Eremite Order of St. Augustine; Father Bertrando Kurtscheid, O. F. M.; Father Timoteo of Hechingen, Capuchin; Father Gerard Oesterle, O. S. B.; Father Anthony Bolognini, of the Minor Conventuals, Consultors of the Sacred Congregation of the Sacraments.

[*Latin ed. p. 164*]

Acta Apostolicae Sedis - Official Commentary 164, March 10, 1927. The Most Reverend Cardinal Bonaventura Cerretti, Member of the Sacred Congregation of Rites. 15

The Most Reverend Cardinals Bonaventura Cerretti and Luigi Capotesti, Members of the Sacred Congregation for the Eastern Church. 16

The Reverend Father Pancrazio Kandjuk, of the Monaci Basilian Ruthenian Order, Consultor of the Sacred Congregation for the Eastern Church. By Apostolic Briefs, the Holy Father Pius XI, may He happily reign, deigned to appoint:

December 20, 1926. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Angelic Sisters (Arienzo: Caserta).

February 22, 1927. Monsignor Romolo Pantanetti, Pontifical Common Chaplain, extraordinary. Monsignor Antonino Lo Casto, Pontifical Common Chaplain, extraordinary. 24

March 9. Monsignor Cesare Fabrizi, Pontifical Common Chaplain, extraordinary. Monsignor Giovanni Battista Della Pietra, S.J., Archbishop, titular of Calcedonia, Apostolic Delegate to Albania. Monsignor Lorenzo Schioppa, Archbishop titular of Giustiniano-poli, First Apostolic Nuncio to Lituania. 21

Reverend Father Salvatore Xatucci, Assessor of the Sacred Congregation of Rites and Substitute Promoter of the Faith.

Assistants to the Papal Throne:

June 18, 1926. Monsignor Enrico Giuseppe O'Leary, Archbishop of Edmonton.

February 23, 1927. Monsignor Giovanni Giuseppe Keily, Bishop of Plymouth.

Apostolic Protonotaries, as if participating:

February 4, 1927. Monsignor Tommaso Guglielmo Morton, of the archdiocese of Winnipeg.

March 15. Monsignor Emilio Lesne, of the diocese of Lilla.

Domestic Prelates of His Holiness:

June 22, 1926. Monsignor Giovanni J. Sheridan, of the diocese of Syracuse (U.S.A.).

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January 25, 1927. Monsignor Francesco Sawicki, of the diocese of Culma.

[*Latin ed. p. 165*]

From the Roman Curial Diary, 165, January 25, 1927. Monsignor Bernard Dembek, of the same diocese.

January 26: Monsignor Alfonso Mankowski, of the same diocese.

January 29: Monsignor Francesco Poletti, of the diocese of Reggio Emilia.

January 31: Monsignor Porfirio Cordeiro, of the Patriarchate of Lisbon.

February 4: Monsignor Umberto Leonardi, of the diocese of Macerata.

February 5: Monsignor Pietro Ortolani, of the diocese of Recanati.

February 5: Monsignor Agostino Giorgetti, of the diocese of Loreto.

February 25: Monsignor Ignazio Klein, of the archdiocese of Milwaukee.

February 25: Monsignor Romolo Genuardi, of the archdiocese of Palermo.

March 1: Monsignor Ernesto Ruffini (Rome).

March 5: Monsignor Giorgio Nightingale, of the diocese of Menevia.

March 16: Monsignor Basilio Pordea, of the diocese of Gherla.

March 18: Monsignor Alfonso Barbe, of the diocese of La Rochelle.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 3, 1926, upon Mr. Emmanuele Domecq, Viscount of Almocaden, of the archdiocese of Seville.

The Plaque of the Order of Saint Gregory the Great, civil class: March 14, 1927, upon Mr. Marquess Commendatore Edoardo Persichetti (Rome).

The Commendatorship of the Order of Saint Gregory the Great, civil class: November 10, 1926, upon Mr. Giuseppe Carroll, of the apostolic vicariate of Buona Speranza.

January 28, 1927, upon Mr. Doctor Pietro Amoroso, of the archdiocese of Naples.

February 15, upon Mr. Architect Pietro Guidi (Rome).

February 24, upon Mr. Arturo Guido Ellis, of the archdiocese of Westminster.

February 25, upon Mr. Gastone Bary (France).

March 12, upon Mr. Augusto Perfetti de Michelangeli, of the diocese of Madrid-Alcalá.

The Knighthood of the Order of Saint Gregory the Great, civil class: September 9, 1925, upon Mr. Alfonso Goossens, of the diocese of Gand.

February 15, 1927, upon Mr. Engineer Oreste Manno (Rome).

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February 18, upon Mr. Giovanni Francesco Wegg-Prosser, of the archdiocese of Westminster.

[*Latin ed. p. 166*]

February 22, 1927. To Mr. Ettore Eusticoni, of the Archdiocese of Milan.

February 24. To Mr. Francesco Opalka, of the Diocese of Königgrätz.

February 25. To Mr. Michele Scalbert, of the Diocese of Lille.

February 26. To Mr. Frederick Me Mullan, of the Archdiocese of Westminster.

March 3. To Mr. Dr. Ernesto Szakach de Varsány, of the Diocese of [unspecified location].

To Mr. Engineer Corrado Meano, of the Archdiocese of Turin.

To Mr. Francesco Simon, of the Archdiocese of Rennes.

Five Churches.

March 11. To Mr. Father Giuseppe Groppo, of the same Archdiocese.

March 12. To Mr. Engineer Giuseppe Mario Pugno, of the same Archdiocese.

To Mr. Dr. Ernesto Böttrich, of the Diocese of Paderborn.

To Mr. Dr. Giuseppe Jordans, of the Diocese of Treves.

To Mr. Pietro Bourgain Coppin, of the Diocese of Arras.

To Mr. Dr. Clemente Meuleman, of the Diocese of Ruremonde.

March 23. To Mr. Giuseppe M. F. Bogaers, of the Diocese of Bois-le-Duc.

To Mr. Alberto Carlier, of the Archdiocese of Cambrai.

The Commandery of the Order of Saint Sylvester:

October 7, 1925. To Mr. Giuseppe Kraus, of the Diocese of Paderborn.

February 10, 1927. To Mr. Attorney Professor Antonio Cundari, of the Archdiocese of Cosenza.

March 1. To Mr. Ernesto Le Boulangé, of the Diocese of [unspecified location].

March 12. To Mr. Knight Luigi Delle Piane, of the Archdiocese of Genoa.

March 17. To Mr. Giovanni Scheffer-Hoppenhöfer, of the Diocese of Paderborn.

March 18. To Mr. Michele Bicciulli, of the Archdiocese of Cosenza.

March 22. To Mr. Attilio Tuccari, of the Diocese of Acireale.

March 24. To Mr. Knight Giovanni Maria De Gasperis (Borna).

The Knighthood of the Order of Saint Sylvester:

January 13, 1927. To Mr. Dr. Francesco Panek, of the Diocese of Chełmno.

To Mr. Luigi Ruchniewicz, of the same Diocese.

To Mr. Giovanni Leumann, of the same Diocese.

February 23. To Mr. Michele Hotz, of the Diocese of Spires.

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February 25. To Mr. Nicola Bipa, of the Diocese of Lech.

March 8. To Mr. Carlo Visetti, of the Archdiocese of Turin.

March 11. To Mr. Giovanni Maggini, of the Archdiocese of Florence.

NOTE: Mr. Giovanni de Pontevice has been removed from the roll of Knights of the Order of Saint Gregory the Great, and from the number of Supernumerary Knights of Sword and Cape. We are informed that a similar measure has been taken against him by the Order of Malta, and by the Order of the Holy Sepulchre.

[*Latin ed. p. 167*]

Diarium Romanae Curiae, May 16th.

DECREE ISSUED BY THE HOLY FATHER.

By means of letters from His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains, Extraordinary:

January 1, 1927.

Monsignor Giovanni Origer, of the diocese of Luxembourg.

Monsignor Giuseppe Tyminski, of the diocese of Plock.

Monsignor Alfonso Hostert, of the diocese of Luxembourg.

January 12, 1927.

Monsignor Vincenzo Burakowski, of the same diocese.

Monsignor Stanislao Szabelski, of the same diocese.

Monsignor Stefano Gostkonski, of the same diocese.

Monsignor Brunislao Jaskulski, of the same diocese.

Monsignor Stanislao Suchanski, of the same diocese.

January 23, 1927.

Monsignor Stanislao Maálinski, of the diocese of Katowice.

Monsignor Giovanni Sikora, of the same diocese.

February 22, 1927.

Monsignor Giuseppe Gila (Rome).

Monsignor Francesco Mac Dowell, of the archdiocese of Rio de Janeiro.

March 7, 1927.

Monsignor Paolo Savino, of the archdiocese of Naples.

Monsignor Enrico Rodríguez Alvarez, of the diocese of Cabajo.

March 12, 1927.

Monsignor Antonio Pröbsting, of the diocese of Münster.

Secret Chamberlains with Sword and Mantle, Extraordinary:

January 12, 1927.

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The Honorable Count de Ribaucourt, of the archdiocese of Brussels.

January 13, 1927.

The Honorable Baron Giovanni Libero Konopka, of the diocese of Tarnów.

March 16, 1927.

The Honorable Viscount Arturo Roberto Pyers Southwell, of the diocese of Menevia.

Honorary Chamberlains in Peacock Blue Attire of His Holiness:

March 1, 1927.

Monsignor Giuseppe Calcagno, of the archdiocese of Palermo.

Monsignor Giuseppe Marino, of the same archdiocese.

March 7, 1927.

Monsignor Enrico Stühlen, of the archdiocese of Colonia.

March 10, 1927.

Monsignor Luigi Civardi, of the diocese of Pavia.

March 17, 1927.

Monsignor Giuseppe Rastelli (Rome).

[*Latin ed. p. 168*]

Acts of the Apostolic See - Official Commentary

168 Honorary Chamberlains outside the city of His Holiness: February 23, 1927. Monsignor Rocco Basti, of the archdiocese of Lanciano and Ortona.

March 1: Monsignor Giuseppe Casali, of the diocese of Ferentino.

March 1: Monsignor Antonino Manno, of the archdiocese of Palermo.

March 21: Monsignor Antonio Signorini, of the diocese of Verona.

Honorary Chaplains outside the city of His Holiness: February 28, 1927.

Monsignor Vito Mingiano, of the diocese of Lech.

March 1: Monsignor Salvatore Sarullo, of the archdiocese of Palermo.

NECROLOGY

February 26, 1926. Monsignor Giovanni Rooney, Archbishop titular of Sergiopoli.

March 17, 1927. Monsignor Guglielmo Tommaso Russell, Bishop of Charleston.

March 18: Monsignor Leopoldo Schuster, Bishop of Seckan.

March 24: Monsignor Amilcare Tonietti, Archbishop titular of Tiana.

March 28: Monsignor Giuseppe Medardo Emard, Archbishop of Ottawa.

[*Latin ed. p. 169*]

Year XIX - Vol. XIX, May 5, 1927, No. 5. ACTA APOSTOLICAE SEDIS,

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OFFICIAL COMMENTARY. PAPAL ACTS, POPE PIUS XI. APOSTOLIC CONSTITUTIONS. CONCERNING THE DIVISION AND ERECTION OF THE DIOCESE OF AMARILLO.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the sake of posterity, mindful of the duties of the eternal Pastor, which, although unequally, we must diligently fulfill, so that the spiritual welfare of the faithful may be most carefully considered. Indeed, a proper delineation of the Catholic world is of great benefit for this purpose, for if it is more suited to the conditions of times and places, it makes the labors of the sacred Pastors lighter and the path easier for the flock itself, so that it may attain the way to eternal salvation.

Now, since in certain regions of the United States of North America, belonging to the dioceses of Saint Anthony, Dallas, and El Paso, the Catholic cause has experienced considerable growth in recent times, for the good of souls and of the Church, after careful consideration, and especially taking into account the distances involved, we have judged it fitting and have decreed to separate these regions and to constitute them into a separate diocese.

Wherefore, with the favorable consent of the Ordinaries of the aforementioned dioceses, and of our venerable brother, Peter Fumasoni-Biondi, Archbishop of Diocletia, Apostolic Delegate in the United States of North America, and after consulting also with our beloved sons, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and supplementing, as necessary, their opinions, we proceed as follows.

[*Latin ed. p. 170*]

Acts of the Apostolic See - Official Commentary 170. With the consent of the aforementioned dioceses of St. Anthony, Dallas, and El Paso, we separate the following parts from their territories: from the diocese of St. Anthony, the counties of Martin, Howard, Midland, Glasscock, Sterling, Upton, Reagan, Presidio, Tom Green, Concho, Crockett, Schleicher, Menard, Sutton, Kimble, half of the county of Mitchell and Coke, and one-eighth of the county of Runnels, together with their eight parishes; from the diocese of Dallas, that part which includes the counties of Dallam, Sherman, Hansford, Ochiltree, Lipscomb, Hartley, Moore, Hutchinson, Roberts, Hemphill, Oldham, Potter, Carson, Gray, Wheeler, Deaf Smith, Randall, Armstrong, Donley, Collingsworth, Parmer, Castro, Swisher, Briscoe, Hall, Childress, Bailey, Lamb, Hale, Floyd, Dickens, King, Motley, Cottle, Cochran, Yoakum, Terry, Lynn, Borden, Scurry, Fischer, Nolan, half of Hockley, Garza, Kent, and the county of Lubbock, Crosby, Stonewall, Dawson, Mitchell and Coke, together with their seventeen parishes; and finally, from the diocese of El Paso, the counties of Gaines, Andrews, Ector, and Crane. From these aforementioned counties, we erect a new diocese, to be called Amarillo, with boundaries identical to the present civil

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boundaries of the counties comprising it; and we permanently establish the episcopal see in the city of Amarillo, which we therefore raise to the rank of an episcopal city, together with all the rights and privileges enjoyed and possessed by other episcopal cities. To this thus erected cathedral church, and to its bishops for the time being, we grant the honors, insignia, favors, rights, and privileges with which other cathedral churches and their prelates in North America are commonly endowed and enjoy by law or legitimate custom. We also constitute this cathedral church as a suffragan of the Church of St. Anthony, which, by Apostolic Letters *Pastoris Aeterni* dated this third day of August of the present year, we raise to the metropolitan rank and dignity, and we subject the bishops for the time being of the cathedral church of Amarillo to the metropolitan jurisdiction of the Archbishop of St. Anthony. Nevertheless, we reserve the faculty to Ourselves and to the Apostolic See freely to determine the dismemberment of this diocese whenever it may seem opportune in the Lord. Since the circumstances do not yet permit the immediate institution of a chapter, we order that, in place of canons, consultors be chosen, according to the provisions of the Code of Canon Law (Can. 423 and following). We also command that, as soon as it is possible, at least a small diocesan seminary be erected, according to the prescriptions and norms established by the Sacred Congregation for Seminaries. As for the governance and administration of this diocese, the election of a capitular vicar or administrator in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, we order that those things be observed which...

[*Latin ed. p. 171*]

The acts of Pope Pius XI, paragraph 171, decree the following. Concerning matters which pertain especially to the clergy, We decree that priests are to be considered as belonging to the Church within the territory in which they legitimately reside. Furthermore, the dioceses of the Ordinaries from which the diocese of Amarillo, as We have stated above, originates, are to transmit to the episcopal chancery, as soon as it is possible, all documents and records pertaining to the new diocese, to be kept in the archives. The episcopal seat is established, and the revenues and other offerings which are customarily given by the faithful, for the benefit of which the new diocese has been established, are to be allocated to it. We also wish and command that Our venerable brother, Peter Fumasoni-Biondi, there as Apostolic Delegate, in Our name, select and establish a cathedral church within the parish churches of the town of Amarillo, which appears to be the most suitable and worthy; and We therefore raise it to the dignity of a cathedral under the same title by which it is called, and We grant it all the rights, privileges, insignia, honors, favors, and graces with which other cathedral churches are commonly endowed. These present letters, and everything

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contained within them, are never to be noted, impugned, or called into question for any reason whatsoever, whether due to a flaw of surreptitiousness or fraud, or of nullity, or of Our intention, or by any other substantial and unforeseen defect; but rather, they are to be considered as always valid and effective, having been issued with full knowledge and authority, and are to produce and obtain their full and complete effects, and are to be inviolably observed by all to whom they apply; and if, by anyone, knowingly or unknowingly, anything should happen to be attempted contrary to these matters, We wish and decree that it shall be entirely void and of no effect. Therefore, having made the above provisions, We appoint Our venerable brother, Our Delegate Apostolic in the United States of America, to carry out all of the above, and We grant him the necessary and appropriate powers, including the power to delegate to any person in office or ecclesiastical dignity, to carry out the aforementioned purpose, and We impose upon him the duty of sending to the Sacred Congregation of the Consistory, within six months of the completion of the execution, an authentic copy. We also wish and command that these letters, even if printed, shall be given the same full faith as if they were exhibited or shown, provided that they are transcribed, signed by the hand of a public notary, and certified by a person in ecclesiastical dignity or office. Notwithstanding any rules in synodal, provincial, general, or universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs, or any other contrary provisions whatsoever, even those worthy of special mention. To no one.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - The Official Commentary permits these Our Letters concerning dismemberment, erection, suppression, subjection, mandate, statutes, derogation, and the infringement or contradiction of Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-six, on the third day of the month of August, in the fifth year of Our Pontificate. £8.0. CARD. DELAI, Archbishop of Sabina and Mandelia, O. CARD. CAGIANO, Substitute Cardinal Secretary of the Consistory. Dominicus Jorio, S. B. E., Chancellor. Apostolic Prothonotary. Alfonsus Carinci, Apostolic Prothonotary. Reference: £g Plumbi Reg. in Cane. Ap., vol. XXXIV, n. 57. - M. Riggi. CONSTITUTION CONCERNING THE DISMEMBERMENT AND ERECTION OF A NEW ECCLESIASTICAL PROVINCE. PIUS, SERVUS SERVORUM DEI, TO THE ETERNAL REMEMBRANCE. Among the principal concerns that constantly occupy us, we are more urgently spurred to strive with all diligence to determine what may best serve the Christian people. And therefore, with circumstances of time and place altered, and with a new

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order, if necessity demands it, we establish ecclesiastical divisions throughout the Catholic world. Since the State or province of Saint Catherine in Brazil, encompassing only the single diocese of Florianopolis, has extended so widely and its population has grown to such an extent that the forces of a single Bishop are inadequate to properly perform pastoral ministry everywhere, the venerable brother Joachim Domingues de Oliveira, the present Bishop of Florianopolis, with a view to the salvation of souls, has requested the Apostolic See to divide that region into three parts and to erect two new dioceses within it. With this view, the Apostolic Nuncio and other religious men also concurred, and moreover, it was the desire of all that the State of Saint Catherine be constituted an ecclesiastical...

[*Latin ed. p. 173*]

The Acts of Pope Pius XI, paragraph 173, state that a province should be established, and that Florianópolis, the principal city of that state, should become the metropolitan city of the new province. Supplications have been presented to Us, seeking both of these graces. Therefore, after deliberation with Our most esteemed sons, the Most Reverend Cardinals, those presiding over consistorial affairs, and others, to the extent that their presence is necessary or they deem it to be in their interest, and with due consideration of what has been reserved to the Holy See regarding this matter in the Apostolic Letters addressed to all the Churches of the world, dated the twenty-seventh of April, in the year of Our Lord one thousand eight hundred and ninety-two, We, exercising the fullness of Our Apostolic power, have decreed the following, to remain in force perpetually.

Firstly, We separate the Diocese of Florianópolis, as it currently exists, from the metropolitan jurisdiction of the Archdiocese of Porto Alegre in Brazil, to which it has hitherto been subject as a suffragan, and We declare that same to be separated and exempt. Then, We divide the entire territory of that same diocese into three distinct parts, within one of which We circumscribe and restrict the Diocese of Florianópolis itself, to constitute a Metropolitan See, as will be explained below. In the other two parts, We erect two new dioceses, one from the city of Joinville, to be called the "Joinville" diocese, and the other from the city of Lages, to be called the "Lages" diocese. The boundaries of these dioceses shall be the same as the boundaries of the parishes that are assigned to them, as will be explained below.

The Diocese of Florianópolis, with its defined boundaries, shall consist of no more than fifty parishes, which comprise twenty-nine civil municipalities commonly known as: Florianópolis, Araranguá, Urussanga, Jaguaruna, Tubarão, Orleans, Laguna, Imaruí, Garopaba, Palhoça, São José, Biguaçu, Tijucas, Nova Trento, Brusque, Porto Belo, Camboriú, Itajaí.

The new Diocese of Joinville shall be constituted with twenty-nine parishes within its boundaries, including eight of these civil municipalities,

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which are called: Joinville, São Francisco, Paraty, Blumenau, Campo Alegre, São Bento, Mafra, Itapoa.

The other new Diocese of Lages shall comprise six parishes located within eight civil municipalities, which bear these names: Lages, São Joaquim, Curi-tyba-nos, Campos Novos, Canoinhas, Porto União, Cruzeiro, Chapecó.

Furthermore, We permanently establish the seats and cathedrals of the Dioceses of Joinville and Lages, respectively, in the cities commonly called Joinville and Lages, from which they derive their names, and for this reason, We raise them to the rank of episcopal cities, together with all the rights and privileges enjoyed and possessed by other episcopal cities in Latin America.

[*Latin ed. p. 174*]

Acts of the Apostolic See - Official Commentary 174. We raise to the dignity of a cathedral the churches of Saint Francis Xavier in the city of Joinville and of the Blessed Virgin Mary of Good Cheer in the city of Lages, dedicating them under the same invocations and titles, and we grant to them, and to their respective bishops for the time being, the honors, insignia, favors, graces, privileges, and rights with which other cathedrals and their prelates in Latin America are endowed by common law or legitimate custom. Furthermore, with regard to the governance and administration of these dioceses, the election of a capitular vicar, or administrator in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that what the sacred canons prescribe be observed. Moreover, with particular regard to the clergy, we decree that, as soon as the erection of the dioceses is effected, the presbyters shall be considered as assigned to that church within whose territory they legitimately reside. Since, however, the circumstances of the times may prevent the immediate institution of a canonical Chapter in these dioceses, we command that, in place of the canons, diocesan Consultors be elected in accordance with the provisions of canon law (can. 423 and following). We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the decrees of the Code and the norms of the Sacred Congregation for Seminaries. We decree that from the expenses of these new dioceses of Joinville and Lages, two chosen young men, or at least one at a time, shall be sent to the Pontifical Seminary of Latin America in the city of Rome, without interruption, for the benefit of the Church. All documents, rights, and acts pertaining to these aforementioned new dioceses and their clergy and faithful shall, as soon as possible, be delivered from the chancery of the Florianópolis diocese to the chancelleries of the new dioceses, so that they may be placed in their own archives and religiously preserved. The episcopal table of the new dioceses shall be constituted by the lights and offerings, and by the ecclesiastical court, which

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are customarily provided by the faithful, for the benefit of whom these new dioceses have been established, in addition to those which have already been collected for this purpose, by the authority of civil law. Furthermore, the diocese of Florianópolis, as described above in its boundaries, and its cathedral church, in accordance with the expressed wishes, are, by the same Apostolic authority, also raised to the rank and dignity of an archdiocese, and its cathedral Chapter is permanently raised to the rank of a metropolitan Chapter, with all the rights, privileges, and prerogatives with which metropolitan churches and their Chapters are endowed by common law or legitimate custom.

[*Latin ed. p. 175*]

Acta of Pope Pius XI, 175. Furthermore, to the archdiocese of Florianópolis and to its Metropolitan Archbishops, for the time being, we subject the aforementioned dioceses of Joinville and Lages, reserving to Ourselves and to the Apostolic See the faculty of, at any time and in any manner that may seem opportune to Us in the Lord, initiating a division or circumscription within this very ecclesiastical province. Moreover, to the Archbishops of Florianópolis, for the time being, We grant all rights, insignia, privileges, and honors with which other Archbishops in Latin America enjoy and possess, by common law or legitimate custom, especially the right to carry the Cross before them within the boundaries of their province and to use the Pallium, but they will be able to use it only after it has been duly requested and obtained in the Sacred Consistory. Therefore, We elevate the venerable brother Joakim Domingues de Oliveira, who presently governs the see of Florianópolis, to the title of Archbishop, with all the dignity, rights, and privileges as mentioned above. With these things thus arranged, for the execution of all of the above, We depute the venerable brother, Our Apostolic Nuncio in the Brazilian Republic, granting him the necessary and appropriate faculties, and also the power to delegate to any man constituted in ecclesiastical dignity or office, the burden of sending, within six months from the date of these Letters, to the Sacred Congregation Consistorial, an authentic copy of the completed execution. However, these Letters and everything contained therein shall never, at any time, be noted, impugned, or called into question for any reason whatsoever, whether due to a flaw or intention of Ours, or any other substantial and unforeseen defect, but rather, they shall always be considered valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they pertain; and if, by anyone, knowingly or unknowingly, anything should happen to be attempted against these things, We will and do declare it to be utterly void and of no effect. Notwithstanding, to the extent that it is necessary, the rules in synodal, provincial, general, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs, and all

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other contrary things, even those worthy of special mention, are hereby set aside. We also wish and command that these Letters, even if printed, be given the same faith as if they were presented, provided that they are transcribed, signed by the hand of a public Notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office.

[*Latin ed. p. 176*]

Acts of the Apostolic See - Official Commentary 176, it being shown that no one may infringe or contradict these Our Letters of dismemberment, erection, subjection, mandate, statutes, derogation, and Our will. But if anyone should presume with rash audacity to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-seven, on the seventeenth day of the month of January, in the fifth year of Our Pontificate. [Signature] C. CARD. DELAI, Prefect of Sabina, and Mandelia. O. CARD. CAGIANO, Secretary of the Sacred Consistorial Congregation. S. B. E. Chancellor. Joseph Wilpert, Apostolic Protonotary. Dominic Spolverini, Apostolic Protonotary. Reference: p. 8, C. Plumbi, Reg. in Cane. Ap., vol. XXXIV, n. 56. - M. Kiggi. APOSTOLIC LETTERS 1. APPROVED BY THE APOSTOLIC AUTHORITY OF THE ORDER OF THE HOSPITAL OF SAINT JOHN OF GOD, THE CONSTITUTIONS REVISED ACCORDING TO THE NORMS OF THE CODE. PIUS PP. XI. "For the perpetual memory of the matter." Concerned about maintaining the discipline of regular religious communities, the Roman Pontiffs, Our predecessors, reserved the constitutions and statutes of these Orders for the sanction of the highest Apostolic authority; and they have been accustomed to amend and revise them, for the greater glory of God and the salvation of the Christian people, adapting them to the needs of the times and places. Therefore, since the present Prior General of the Order of the Hospital of Saint John of God, in the name of himself, the provincial superiors, and the entire religious family over which he presides, has humbly requested Us to deign to review the rules and constitutions of the aforementioned Order, which have already been approved repeatedly by Our predecessors, and now revised according to the norms of the Code of Canon Law, and to confirm them with Our approval, We have considered it fitting to grant this request; and We do so all the more willingly, so that it may serve as a lasting pledge of Our benevolence towards the Order itself, which has deservedly earned such a good reputation and is a shining example of Christian charity. It is not hidden that the Order...

[*Latin ed. p. 177*]

The Acts of Pope Pius XI, page 177, state that the name and origin of the Brothers of Charity are derived from John Ciudad, or "of God," commonly called by that name, a Spaniard, who, during the sixteenth century, after

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various and arduous vicissitudes in his life, felt divinely called to provide solace to the poor and the sick; and having become a servant of the sick for Christ, he spent all of his mortal life doing good among the sick and the abandoned in hospitals and hospices. It is known that the humble servant of God, the founder of the religious order, devoted himself continuously to works of piety and heroic charity towards his neighbors, and that the time also came when he needed to write down rules; but he left only a few salutary exhortations on the manner of living a holy life to one of his companions, who, led by the brilliance of his virtues, had come to him and offered their help in the practice of good works and in the service of the sick. After the precious death of Saint John of God in the sight of the Lord, these companions, before departing to various regions and countries, either in Spain or elsewhere, decided to begin a common life, according to the example and instructions of John, in order to carry out works of charity; and for this purpose, they sent two of their members to this city, to commend the nascent congregation to the Supreme Moderator of the Church, who at that time was our Most Holy Predecessor, Pope Pius V. This pontiff, however, ordered the companions of John of God to observe the rules of Saint Augustine, and he imposed a common habit upon them, and a scapular, but he did not allow them to unite into a true and proper religious state, nor to pronounce solemn vows. A few years later, Pope Sixtus V, admiring the pious life of these brothers and the works undertaken by them, by Apostolic Letters, sealed with the Fisherman's ring, dated October 1, 1586, erected the group of Brothers of Saint John of God into a true and proper religious order, granting them the faculty of holding a general chapter in Rome and of drafting their own constitutions. In the following year, the first chapter was held in Rome, and the brothers assembled there proposed the statutes of the order; which, however, were barely outlined and remained in manuscript, until, under Pope Paul V, having been revised in a better form, they were properly approved and printed by Apostolic Letters, dated April 15, 1617. After some further changes and additions, these rules were published by the printing press in 1718, having, according to the judgment of prudent men, fully responded to the intended purpose of that Institute. But as the years passed, it seemed opportune to the superiors of the Order of Saint John of God, with the permission of this Apostolic See, to introduce some other changes into these rules, so that they might also be more suited to new times. In the year 1862, our predecessor...

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary. Our Holy Father Pius IX entrusted the General Prefect of the aforementioned Order with the task of, after hearing the provincial superiors, and after examining the circumstances of places and times, and also preserving the substance of previous constitutions, drafting new rules. However, since different customs pre-

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vailed in Hispania and in Italia, the matter took a long time to achieve unity, so that it was only under Our predecessor Leo XIII that the rules themselves, suitably amended, were given for a trial period of five years, and then, after being tested, were definitively approved by a decree of the Congregation of Bishops and Regulars on the 30th of August in the year 1890. But even now, especially after the promulgation of the Code of Canon Law, certain additions were desired in order to better serve the good of the Order; and therefore, the present General Prefect has presented a new draft of the rules to Us, for the highest approval of this Holy See. These amended constitutions, written in the Latin language, have been examined by the Sacred Congregation of Religious Orders, and their content follows as follows: CONSTITUTIONS OF THE ORDER OF HOSPITAL OF ST. JOHN OF GOD. CHAPTER I. Title, nature, and purpose of the Order. 1. The title by which Our Religion is recognized by the Holy Church is... and the rest follows: Therefore, in order that the members of the Order of Hospital of St. John of God may more abundantly fulfill their ministry of salvation on earth, and also after having received counsel from the venerable brothers, Our Holy Roman Church Cardinals, Prefects of the Congregation for the affairs of regular families, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present Letters, we hereby fully approve the aforementioned Constitutions of the Order of Hospital of St. John of God, and We add to them the highest strength of Apostolic sanction. These things We have decreed, declaring that these present Letters shall always exist and remain firm, valid, and effective, and shall have their full and complete effect or obtain it, fully supporting the Order of Hospital named after St. John of God; and so it shall be rightly judged and defined, and that whatever is contrary to this shall be null and void from now on and forever.

[*Latin ed. p. 179*]

Acta Pii PP. XI, 179. Whosoever, by any authority whatsoever, knowingly or unknowingly, should attempt to alter this document, in defiance of the Apostolic constitutions and all other laws to the contrary, be it known. We decree that the same full faith and credit shall be given to copies of these present letters, even printed copies, signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, as would be given to the present letters themselves if they were exhibited or shown. Given at Rome, near St. Peter's, under the Fisherman's ring, on the tenth day of the month of July, in the year 1926, in the fifth year of Our pontificate. P. GARD. GASPARRI, Secretary of State.

II. ABBEYS.

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The Abbey of *Mariae ad Lacum*, of the Order of St. Benedict, located within the Diocese of Treves, near *Fismes*, is to be restored to its former glory, in honor of the Minor Basilica.

PIUS PP. XI.

For the perpetual memory of this event.

The annals of the illustrious Order of St. Benedict record that, in the eleventh century after the birth of Christ, Henry of Lucelenburch, Count Palatine of the Rhine Franks, moved by divine love and the encouragement of his pious wife, Adelheid of Orlamünde, laid the first stone of the abbey and church of the Blessed Virgin Mary at the Lake, within the territory of the Diocese of Treves, and entrusted it to the monks of St. Benedict. It is known that, through the diligent care and tireless labor of the monks themselves, the construction of the church, wonderfully adorned, was successfully completed, and that the Abbey and Church of the Lake thus became a renowned center of monastic life and divine worship. For seven centuries, the House of God at the Lake flourished through the veneration of its precious relics, the sanctity and learning of the monks, and the frequent gathering of faithful pilgrims. However, at the beginning of the nineteenth century, the abbey, and even the church, which was already adorned with remarkable works of art, was suppressed by nefarious laws of secularization and lay abandoned. But ninety years after the decline and solitude, the House of St. Benedict, restored in some measure by the monks of the Archabbey of St. Martin of Beuron, shone anew. Indeed, the sacred edifice, brought almost to ruin, was renewed with new splendor and magnificence by the work of those same monks, and was adorned with mosaics of exquisite beauty, so that, without a doubt, the Church of the Lake can now be considered the most outstanding of all the sacred buildings in Germany constructed in the Roman style. There, praises are offered.

[*Latin ed. p. 180*]

The Acts of the Apostolic See – Official Commentary. The mysteries of the divine and sacred liturgy are held in the highest regard, and therefore, it is fitting that the aforementioned abbey and the church of the entire region should be thoroughly reviewed as a solemn monument to religious life and the worship of God. With these thoughts in mind, when our beloved son, Benedict of Stotzingen, the Abbot Primate of the Order of Saint Benedict, earnestly requested that we deign to elevate the aforementioned temple, formerly the abbatial seat of the oratorian, to the dignity of a minor basilica, we were pleased to readily accede to this request. This is all the more so because the aforementioned petition is accompanied by the highest recommendation from the venerable brother, Eugene Pacelli, holding the title

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of Archbishop of Sardinia and Apostolic Legate in Germany; and furthermore, the Most Reverend Bishop Francis Eodulphus Bornewasser of Treves, expressing the sentiments of the most worthy Abbot and monks of the aforementioned Saint Mary's Abbey by the Lake, belonging to his diocese, adds that the aforementioned abbatial temple was solemnly consecrated by his predecessor, Bishop Hillin of Treves, under the invocation of the Virgin, who was received into heaven, and that the structure, with its size, the splendor of its artistic works, and its ancient piety, has, in our time, thanks to the authority of our predecessor, Pope Leo XIII, of blessed memory, and also through the favor of civil power, after various and indeed terrible vicissitudes, been restored to its former glory. Therefore, after hearing from our venerable brother, Anthony, His Eminence and Excellency, Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and after carefully considering all aspects of the matter, we, with our own motion and with full knowledge and with the plenitude of our apostolic authority and mature deliberation, by these presents, hereby declare and proclaim that the aforementioned temple or sanctuary, dedicated in honor of the Most Blessed Virgin Mary, Mother of God, assumed into heaven, belonging to the Saint Mary's Abbey of the Order of Saint Benedict, called Saint Mary by the Lake, located within the boundaries of the diocese of Treves, is hereby permanently raised to the title and dignity of a minor basilica, with all its privileges and honors attached. We decree that these present letters shall remain firm, valid, and effective forever, and shall have their full and complete effect and shall forever serve and be of benefit to those to whom they apply or may apply, and shall be duly judged and defined; and that they shall be null and void from this moment forward if anything to the contrary should occur, knowingly or unknowingly, by anyone, through any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of August, in the year 1926, in the fifth year of our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 181*]

Acta Pii PP. XI, 181. EPISTOLA I Ad Emin. P. D. Alexium, Tit. S. Callisti, S. R. E. Presby. Cardinalem Ascalesi, Archiepiscopum Neapolitano, quem legatum mittit Syracusas ad novam consecrationem templi cathedralis, Christo Regi dicandi.

PIUS PP. XI.

Dilecte fili Xoster, salutem et apostolicam benedictionem.

The Church of Syracuse is manifestly distinguished and excels in the most noble of things; for, being so ancient that it was called by your predecessor, Leo X, "prima divi Petri et prima post Antiochenam," the Christians

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of Syracuse, supported especially by the patronage of the most holy martyr Lucy, have always and ardently maintained the Christian faith which they embraced from the apostolic age. Therefore, We are pleased to learn that a double auspicious event is about to be celebrated in Syracuse: not only will that cathedral building, restored to its former splendor and excellence of art, be opened again for public worship, but also sacred ceremonies will be performed in honor of the heavenly Patroness. And it is certainly a good thing that the citizens of Syracuse have decided to dedicate that ancient temple, which, from the fifth century before, had been consecrated to the false wisdom, or Minerva, to Christ the King; for Christ is the true divine Wisdom, who renews the face of the earth; Christ is the peaceful Prince, whose glory and triumphs the Patroness of the Syracusans foretold to her citizens. Therefore, We rejoice that that beloved clergy and people, guided by the wisdom of their Pastors, have accomplished so splendid a work; and in order to testify Our paternal benevolence towards the Syracusans, We command that a Pontifical Legate be sent to them for this auspicious occasion, all the more because We know very well that, for such a dedication, the presence of a Pontifical Legate would be highly desirable to both the Archbishop who now presides over the Church of Syracuse, and to his most pious predecessor. Therefore, We, through these Letters, choose you, Our beloved son, to, bearing Our person, consecrate that cathedral building according to the usual rite, to dedicate it to Christ the King, and to preside over various other ceremonies in Your name: We are confident that you will certainly contribute greatly to the splendor of this celebration, through your zeal for the faith and your most excellent dignity of the Roman purple. As for the fruits that are to be expected from this, there is no doubt that they will be great: for, through these sacred ceremonies, illuminated by the presence of so many Cardinals and Prelates, the people will be more aroused to zeal for religion.

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary 182, and Christ the King, the one hope of salvation, whom the most holy Patron has confessed with unwavering love, establishes that in the future, the same should be adored and worshipped with the greatest devotion. While praying to God that the desired outcome may occur, and as a sign of the blessings of heaven, and also as a testimony of Our will, We impart, with a generous spirit, the apostolic blessing to you, beloved son, Archbishop of Syracuse, so industrious, and to all those who participate in the sacred ceremonies. Given in Rome, near Saint Peter, on the twenty-sixth day of the month of December, in the year 1926, in the fifth year of Our pontificate. PIUS PP. XI A.D. MUMP. D. ALFONSUS M. TIT. S. M. ANGELORUM IN THERMIS, S. R. E. PRESB. CARD. MISTRANGELO, ARCHIEPISCOPUS FLORENTINORUM, ON THE FIFTIETh ANNIVERSARY OF HIS PRIESTHOOD. PIUS

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PP. XI, Beloved son, greetings and the apostolic blessing. — On the feast of Saint Joseph, the most chaste Spouse of the Virgin Mary, which is approaching, the fiftieth anniversary of the time when you first received Holy Orders will be happily completed. As We have been informed, you would certainly have preferred to keep this commemoration, which is usually celebrated privately, so that, devoted to pious meditation on eternal things, you might silently give thanks to God for the benefits received; but your clergy and people, with the piety they have for you, most certainly desire that this event be celebrated publicly and solemnly. Both are worthy; and that you feel so modestly about yourself, and that your entire flock loves and honors you so much, for your merits. We, who follow you with a paternal spirit, indeed wish to testify Our benevolence to you on this most illustrious occasion; and We gladly do so, praying to Almighty God together with all of you, that He may continue to watch over you for as long as possible, for the good of this Church, and that He may continue to enrich your pastoral diligence with abundant fruits. We know how diligently you strive in promoting such a variety of holy works; which, as We have already mentioned in letters given not long ago, at the end of the year, on the occasion of the twentieth and fifth anniversary of your archiepiscopate, We wish to add here that you, despite your advanced age, work with a youthful spirit and zeal, like young men, especially those who are being instructed in the seminaries for the sacred ministry, in a proper and pious manner.

[*Latin ed. p. 183*]

183. The Acts of the Sacred Congregation of Propaganda Fide protect. Therefore, do not cease to diligently pursue this work of education, in which you have devoted almost the entire course of your life, for they are good young men, not only the hope of better times, but also the crown and reward of diligent pastors. Meanwhile, to increase the fruit of this blessed undertaking, We grant that on a solemn day, having performed sacred duties, you impart the blessing in Our name to those present, offering them full remission of their sins, according to the usual conditions of the Church. And as a foretaste of heavenly gifts and a testament to Our supreme benevolence, We bestow upon you, Our beloved son, and upon the entire clergy and people under your care, Our most loving apostolic blessing in the Lord. Given at Rome, near the Holy Apostle Peter, on the tenth day of the month of March, in the sixth year of Our Pontificate. MDCCCLXXVII, PIUS PP. XI TO THE REVEREND FATHER PAUL FELIX BEAUVAIN DE BEAUSÉJOUR, BISHOP OF CARCASSONNE, COMPLETING THE TWENTY-FIFTH YEAR OF HIS EPISCOPATE. PIUS PP. XI. Venerable brother, greetings and Our apostolic blessing. Since the honor of the sacred prelates is the common honor of the Father, We are pleased to learn that this clergy and people, as they approach the fifth anniversary of your episcopate in the Vicariate Apostolic of Leticia, and

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the twentieth, clearly demonstrate the excellence of your flock, and how great is the extent of your merits, which will be publicly celebrated in your honor. Many are those who strive to show their affection for you. Among other things, this is specifically directed to you, not only because you have diligently and at no time neglected the most sacred duties, but also because you have shown a particular devotion to the Apostolic See; which, although it is the duty of all pastors, is worthy of commendation and reward. Therefore, We gladly seize this auspicious occasion to express Our benevolence towards you, an opinion that We hold of you; and We do so now through these letters, and We will also participate in the very celebration of congratulations offered to you, although absent in body, we will be present in spirit, giving due thanks to the merciful God for the benefits received from you. And We earnestly pray the Giver of all gifts that He may grant that you may be of great benefit to this Church.

[*Latin ed. p. 184*]

1B4 Acta Apostolicae Sedis - The official commentary, in order to increase the spiritual benefit and splendor of the celebration, grants you the faculty, on the solemn day, to bless, in the presence of those bearing Our name, and to offer them full remission of their sins, according to the accustomed conditions of the Church. And as a sign of the favor of heavenly gifts and of Our most fervent will, We impart to you, venerable brother, to your Auxiliary Bishop, to the entire clergy, and to the people, Our apostolic blessing in the Lord. Given in Rome, at Saint Peter's, on the day of the month of April, in the year 1927, in the sixth year of Our pontificate. PIUS PP. XI. To the Most Reverend Father, GEORGE AMBROSIUS BURTON, Bishop of Clifton, who is about to celebrate the XXV anniversary of his episcopate. PIUS PP. XI. Venerable brother, greetings and Our apostolic blessing. — With a particular affection, as is well known, the common Father of the sacred clergy follows, and shares with all earnestness, whatever may befall them, whether good or bad. Therefore, you will easily understand, venerable brother, how gladly We have learned that you are about to celebrate your twenty-fifth anniversary since you were raised to the dignity of bishop; for this event not only provides an opportunity to demonstrate Our most favorable opinion of you, but also to testify to Our paternal benevolence towards you. For it is not unknown to Us how you have always diligently cared for the good of this flock, and especially in fostering piety among the people, in leading your clergy by the example of a holy life, and in rightly shaping the minds of the young; and with diligence and outstanding skill, you have ordered and brought into order this administration and this archive, and you have furnished the episcopal house with precious objects, sacred furnishings, and every kind of book. Therefore, all who witness your virtues, and especially your most beloved children, congratulate you heartily on this auspicious occasion, wishing

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you all that is best. We, in turn, adding our wishes to yours, pray that the Lord may bless your work, and may He, by the dew of His grace, make fertile the field of your labors, and may He refresh you with perpetual consolations, in the hope of eternal reward. And so that the memory of this auspicious event may be more glorious and more fruitful for your flock, We grant you the faculty, on the solemn day, to perform sacred acts,

[*Latin ed. p. 185*]

185 The Acts of Pope Pius XI, with our blessing, grant to those present a full remission, according to the accustomed conditions of the Church. Meanwhile, may the blessing of heavenly messengers be upon the apostolic works, which we impart most lovingly to you, venerable brother, and to your entire clergy and people in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of April, in the year 1827, the sixth of Our Pontificate. PIUS PP. XI. DECLARATION CONCERNING THE REMISSION OF THE PROHIBITION TO READ THE DAILY COMMENTARY ENTITLED "L'ACTION FRANÇAISE," WHICH HAS BEEN PLACED BY HIS HOLINESS ON THE INDEX. Whereas the Most Blessed Father, on the twenty-fourth day of the month of February in the year 1927, received Most Reverend Cardinal Louis E. Dubois, Archbishop of Paris, and, after hearing him, declared the following concerning the condemnation of the daily commentary "L'Action Française":

1. Since the Supreme Pontiff Himself has placed the aforementioned commentary in the Index of prohibited books, He alone can lift the prohibition and annul the ban.

2. However, out of His benevolence and special trust in the Bishops of France, He grants them the faculty to grant permission, rarely and only for serious reasons, to the faithful subject to their respective jurisdictions, to read the commentary "L'Action Française."

3. However, those permissions that have already been granted in a general manner, or that may be granted in the future, concerning the reading of prohibited books or periodicals, do not extend to granting permission to read the aforementioned commentary, which has been expressly prohibited by the Holy See itself.

These declarations, the August Pontiff commanded to be communicated to the Most Reverend Cardinal Archbishop of Paris, so that he might share them with the other Cardinals and Archbishops of all of France, who will soon be convened in a common assembly, and He ordered that they be made public. Acts, vol. XIX, n. 5. — 5-5-1927.

[*Latin ed. p. 186*]

Acta Apostolicae Sedis - Official Commentary 186

ACTS OF THE HOLY CONGREGATIONS

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SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

INSTRUCTION TO ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS:

CONCERNING THE GENRES OF LITERATURE THAT ARE SENSUAL AND SENSUALLY-MYSTIC.

Among the most grievous evils of this age, which profoundly undermine Christian doctrine concerning morals and harm the souls purchased by the precious Blood of Jesus Christ, must be reckoned those genres of literature which indulge in sensuality and lust, or even a certain lascivious mysticism. Especially to be mentioned are Roman novels, short stories, dramas, and comedies, of which this age is incredibly fertile, and whose ever-increasing abundance is spread everywhere daily. These works of the imagination, by which so many, especially young people, are so captivated, if they were contained within the bounds of modesty and decency, not narrowly defined, could not only delight without deceit, but could also be beneficial in shaping the morals of those who read them. But alas, as has been said, from this abundance of books in which a great deal of triviality is mixed with the most serious corruption, a most grievous loss of souls arises. For many writers of this kind depict scandalous acts with the most brilliant imagery; and the most obscene things, now veiled, now openly and brazenly, are recounted in complete disregard of all laws of chastity; under a certain guise, they describe carnal vices or the worst depravities, and adorn them with all the charms and allurements, so that nothing remains inviolate in morals. How pernicious this is, especially for young people, for whom the fervor of youth makes continence more difficult, is clear to all. But these volumes, often thin, are readily available for sale among booksellers, on streets and squares in cities, at so-called railway stations, and in the same way they come into the hands of everyone with remarkable speed, and frequently bring great and sorrowful divisions to Christian families. For who is unaware that such literature powerfully excites the imagination, strongly inflames unbridled lust, and draws the heart into the mire of filth?

[*Latin ed. p. 187*]

The Most Holy Congregation of the Holy Office, 187. To others, however, those amorous fictions are far more harmful, especially to those who, a horrifying thing to say, dare to mix sacred matters with the food of morbid sensuality, weaving into their impure loves a certain semblance of piety towards God and a false religious mysticism: as if faith were to be joined with the neglect of the rules of right living, or, indeed, with the most shameless wickedness, and virtue were to be associated with the corruption of morals. On the contrary, no one can attain eternal life who, although he may firmly believe the divine truths revealed, does not observe the commandments

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given by God, since no one who has professed the faith of Christ deserves to be called a Christian unless he follows in the footsteps of Christ: "For even as the body without the spirit is dead" (James 2:26), and our Savior warned: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven" (Matthew 7:21). But let no one object that in many of these books, the elegance and ornamentation of the writing are truly to be praised, that psychology is excellently taught according to modern discoveries, and that the lascivious pleasures of the body, although expressed, are the most disgusting, or that sometimes they are shown in connection with the torments of conscience, or that it often happens that the extreme joy of the most vile pleasures is followed by a certain penance. For neither the elegance of writing, nor the science of medicine or philosophy, if these literary genres contain such things, nor any quality of the authors can ever prevent the readers, who, by their very nature, are greatly weakened and inclined to luxury, from being gradually ensnared by the temptations of these impure pages, and from having their minds perverted and their hearts corrupted, and, with the reins of their desires loosened, from being led to all kinds of wickedness, and from, disgusted with life itself, which is filled with filth, often taking their own lives. Furthermore, it is not surprising that the world, which seeks its own things even to the contempt of God, is delighted by these books and spreads them abroad; but it is most to be lamented that those who claim the Christian name should devote their efforts and study to such harmful writings. Can it be that, by opposing the principles of Evangelical ethics, one can adhere to the blessed Jesus, who commanded all to crucify their flesh with its vices and concupiscences? "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24). But we have seen that some writers have proceeded with such audacity and shamelessness as to spread those very vices in their books which the Apostles forbade Christians even to name: "But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints:" (Ephesians 5:3).

[*Latin ed. p. 188*]

Acts of the Apostolic See - Official Commentary 188. But these men, at long last, realize that they cannot serve two masters: God and lust, religion and impurity. "He who is not with me," said the Lord Jesus, "is against me" (Matthew 12:30), and certainly, those writers who, with lewd descriptions, corrupt good morals, which are the very foundations of civil and domestic society, are not with Jesus Christ. Therefore, considering the flood of literary corruption that, year after year, inundates almost all nations, this Sacred Congregation, the highest authority entrusted with the defense of the faith and morals, by Apostolic authority and in the name of the Most

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Holy Pope Pius X, Divine Providence, commands all local Ordinaries to strive with all their power to heal this great and present evil. It is incumbent upon those who, placed by the Holy Spirit to govern the Church of God, to carefully and diligently oversee everything that is printed and published within their dioceses. However, it is not unknown that the books which are circulated throughout the world today are far more numerous than those which can be subjected to examination by the Apostolic See. Therefore, Pope Pius X, of blessed memory, by his Motu Proprio "Sacrorum Antistitum," decreed: "Let those who have in your respective dioceses books that are pernicious to read, strive diligently to remove them, even using a solemn interdict. For although the Apostolic See devotes all its efforts to removing such writings, they have already increased so much in number that the forces available are scarcely equal to the task. Hence, sometimes the remedy is applied late, when the evil has grown worse through prolonged delay." Moreover, many of these volumes and pamphlets, although most pernicious, are not subject to the special censure of this Supreme Congregation. Therefore, the Ordinaries, according to canon 1397 § 4 of the Code of Canon Law, should diligently fulfill this most important duty, either by themselves or through their councils, in accordance with the vigilance that the same Supreme Pontiff instituted with his encyclical letter "Pascendi Dominici Gregis"; and they should not fail to report these same books as condemned and most harmful in their diocesan publications. Furthermore, who is unaware that the Church has already established, by general law, that books infected with impurity, which, either through deliberate intent or by their very nature, harm the integrity of morals, should be prohibited, as if they were included in the Index of Prohibited Books? Consequently, it is a mortal sin for anyone to read a book that is clearly obscene without due permission, even if it has not been specifically condemned by ecclesiastical authority. And because false and pernicious opinions prevail among the faithful regarding this matter, the local Ordinaries should take pastoral measures to ensure that, above all, their priests and their assistants pay attention to this, and that the faithful are properly instructed.

[*Latin ed. p. 189*]

The Most Holy Congregation of the Holy Office, 189. Furthermore, it must be declared that the Ordinaries must not fail to prohibit, for the needs of each diocese, those books specifically named, by law. If the faithful believe that they can more effectively and quickly be protected from a certain book by a special decree condemning it, they must, by all means, make use of this right, as has been the custom, for more serious reasons, of the Holy See, according to the prescription of canon 1395 §1 of the Code of Canon Law: "The right and the duty of prohibiting books for a just cause belongs not only to the supreme ecclesiastical authority for the entire Church, but also to the particular councils subordinate to it and to the local Ordinaries."

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Finally, this Most Holy Sacred Congregation commands all Archbishops, Bishops, and other local Ordinaries to report to the Holy Office, during the occasion of the diocesan report, whatever they have decreed and enforced concerning books of a lascivious nature. From the offices of the Holy Office, on May 3, 1927. L. © S. R. CARD. MERRY DEL VAL, Secretary.

SACRED CONGREGATION CONSISTORIALIS

REGINEN.-MCOTEIEN.-OPPIDEN.

DECREE CONCERNING THE DIVISION AND AGGREGATION

Among the parishes that belong to the Archdiocese of Reggio, there are two, which bear the titles of Saint Xystus of Joppolo and Saint Mary of Molochio, the former being located within the territory of the Diocese of Xicotri, and the latter within the boundaries of the Diocese of Oppido. Since, due to the great distance of these parishes and their locations, the faithful can only reach their proper pastor with great difficulty, and the pastor can only visit his flock here, the Most Holy Pope Pius X, always intent on the greater good of souls, by divine Providence, has decreed that the aforementioned parishes of Joppolo and Molochio be separated from the Archdiocese of Reggio and be aggregated to the Dioceses of Xicotri and Oppido, respectively.

[*Latin ed. p. 190*]

Acts of the Apostolic See - Official Commentary 190. Therefore, supplementing what is necessary, with the consent of all those who are interested in this matter, or are presumed to be so, and with full certainty regarding the plenitude of the Apostolic power, the present Consistorial decree, which will be valid as if Apostolic Letters sealed with lead had been issued, separates and divides the parishes of Joppolo and Molochio, which are currently located within the boundaries of the Archdiocese of Reggio, and assigns the parish of Joppolo to the Diocese of Nicotera, while permanently assigning and incorporating the parish of Molochio to the Diocese of Oppido. It is ordered that all documents pertaining in any way to the aforementioned parishes be extracted from the chancery of the Archiepiscopal Curia of Reggio, and that they be duly delivered to the chancelleries of the Episcopal Curias of Nicotera and Oppido, respectively. For the execution of all the aforementioned matters, as they pertain to the parish of Joppolo, Our Most Holy Lord has deemed fit to appoint the Reverend Father Dominic Felic Cribellati, Bishop of Nicotera and Tropea; and as they pertain to the parish of Molochio, the Reverend Father Anthony Galati, Bishop of Oppido, granting them the appropriate and necessary powers, including the power to delegate, to effect what is intended, to any person holding an ecclesiastical office; and it is commanded that, within six months, they send

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to this Holy Congregation an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Holy Consistorial Congregation, on the twelfth day of March in the year nineteen hundred and twenty-seven. For the Most Eminent Cardinal Secretary, Father Raphael C, Archbishop of Thessalonica, Assessor. L. & S. Joseph Pasquali, Official. II APPOINTMENTS OF CHURCH OFFICIALS. Our Most Holy Lord, Pope Pius XI, by the decrees of the Sacred Consistorial Congregation, has provided the following churches with their own pastors: 3 April 1927. – To the titular episcopal Church of Lebed, the Reverend Augustinus Pacha, Apostolic Administrator of the territory of Timisoara. 8 April. – To the titular episcopal Church of Berissa, the Reverend Charles Radonski, parish priest of the city of Posen, whom he appointed as an Auxiliary to the Reverend Father August Hlond, Archbishop of Gnesen and Posen.

[*Latin ed. p. 191*]

The Most Holy Congregation Consistorial, 191, April 13th. — To the Cathedral Church of Cali, His Excellency Aloysius Hadrian Diaz, formerly a parish priest in the archdiocese of Bogotá, in the place called Anolaima. April 18th. — To the Cathedral Church of Sankt Pölten, His Excellency Michael Memelhaüer, to Urban, the Archpriest, and to the Penitentiary Canon of the Cathedral Chapter of Sankt Pölten. April 22nd. — To the Cathedral Church of Nueva Segovia, His Excellency James C. Sancho, who until now was the Bishop of Tuguegarao. April 22nd. — To the Cathedral Church of Barra (do Rio Grande), His Excellency Albert Sobral, the General Vicar, Canon, and Rector of the Seminary of the diocese of Aracaju. April 29th. — To the newly erected Cathedral Church of Jacarézinho in Brazil, Reverend Ferdinand Taddeimos, from the Congregation for the Mission, Rector of the Seminary of Curitiba. April 29th. — To the Cathedral Church of Ajaccio, Reverend John Rodié, Rector of the small Seminary of Foroiuli. To the titular episcopal Church of Hadrianopolis in Bithynia, Reverend Alexander Carlo, from the Parisian Society for Foreign Missions, whom he appointed as the Apostolic Vicar of the newly established vicariate of Lang-Long.

THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS FOR THE CHURCH

Most Holy Father, Our Lord Pius, by divine Providence, Pope XI, by decree of the Holy Congregation for the Propagation of the Faith, on March 16, 1927, appointed Reverend John Alexius Chambón, of the Parisian Society for Foreign Missions, as the Metropolitan of the Church of Tokyo.

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II. NOMINATIONS

By the Apostolic Brief, he was named: By decree of the Holy Congregation for the Propagation of the Faith, dated April 22, 1927, Reverend Lawrence Martin was relieved of his duties as President of the National Council of the Pontifical Missionary Society for Australia. March 16, 1927. — The Apostolic Vicar of Ningyuanfu, Reverend Stanislaus Baudry, of the Parisian Society for Foreign Missions.

[*Latin ed. p. 192*]

Acts of the Apostolic See - Official Commentary 192 III APPROVALS By Decrees of the Sacred Council for promoting the Christian name, the Most Blessed Father, on October 1, 1926, definitively approved the Constitutions of the Missionary Canons of St. Augustine, and on November 18, 1926, he approved, for a period of seven years as an experiment, the Constitutions of the Sisters of the Third Order of St. Dominic, of the African Congregation under the title of St. Catherine of Siena.

SACRED CONGREGATION FOR RITES

ROMAN INSTRUCTION CONCERNING MISSES TO BE CELEBRATED DURING THE FORTY HOURS PRAYER

So that those things which, in the Clementine Instruction and in the Decrees of this Sacred Congregation for Rites, had been prescribed concerning the Forty Hours Prayer to be celebrated, may fully correspond with the new regulations in the Roman Missal, the same Sacred Congregation for Rites, after hearing the opinion of a special Commission, decreed the following:

I. A solemn votive Mass of the Most Holy Sacrament, or for peace, is permitted on the same days on which a solemn votive Mass for a grave and public cause may be celebrated, according to the regulations of the Roman Missal, title II, paragraph 3. However, on days when such a Mass is impeded, in the solemn Mass of the day, after the single conclusion with the first Collect, the Commemoration for the impeded votive Mass shall be added; but the Prayer of the Most Holy Sacrament shall be omitted on the feasts of the Most Holy Redeemer, the Most Sacred Heart of Jesus, the Passion, the Precious Cross, and the Precious Blood, according to Decree No. 3924, paragraph IV, of July 3, 1896.

II. In the same solemn votive Mass of the Most Holy Sacrament, or for peace, and also in the solemn Mass which takes the place of that impeded votive Mass, only those Commemorations shall be made which are prescribed in the solemn votive Mass for a grave and public cause, according to the new regulations of the Roman Missal, title II, paragraph 3, and title

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V, paragraphs 3 and 4.

[*Latin ed. p. 193*]

Sacred Congregation of Rites, 193, section I, III. In the solemn votive Mass for Peace, and in the private Masses celebrated during the triduum of exposition, the Collect of the Most Holy Sacrament shall be added, even during the more solemn feasts of the universal Church; however, it shall never be recited with a single conclusion with the Prayer of the Mass, but after the prayers prescribed by the rubric; nevertheless, this Collect shall be omitted if the Mass or the commemoration in the Mass concerns the same mystery of the Lord, and in Masses celebrated in commemoration of all the faithful departed.

I V. In the solemn votive Mass for Peace, even if celebrated outside of Sunday, the Creed shall be added, according to the new Roman Missal rubrics, title VII, number 3, and the decree number 3922, title II, § 3, of June 30, 1896.

Furthermore, Our Most Holy Pope Pius XI, through the undersigned Cardinal Prefect of the Sacred Congregation of Rites, having received a report, His Holiness approved the aforementioned instruction concerning Masses to be celebrated in the Forty Hours Devotion, and decreed that it be observed, notwithstanding any contrary provisions.

April 27, 1927.

†g A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

L. & S. Angelus Mariani, Secretary.

II. NOTE: On page 154 of the preceding volume, the following two eulogies must be amended as follows:

On August 4th (in the penultimate place), in the town of Ars, in the diocese of Belliciensis, in Gallia, Saint John Vianney, Confessor, who distinguished himself in the exercise of his pastoral ministry, and who was placed among the saints by Pope Pius XI.

On August 19th (in the antepenultimate place), in Cadómi, in the diocese of Baiocensis, in Gallia, Saint John Eudes, Confessor, Apostle Missionary, founder of the Congregation of Priests of Jesus and Mary, as well as the Order of Our Lady of Charity, and promoter of the liturgical cult of the most sacred Heart, whom Pope Pius XI added to the calendar of saints.

[*Latin ed. p. 194*]

Acts of the Apostolic See - Official Commentary 194. SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. DECLARATION.

It was requested by the Sacred Congregation for Seminaries and Catholic Universities whether the prescription contained in the Encyclical Letter

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Pascendi (September 8, 1907), which reads as follows: "No one shall henceforth be granted the degree in Theology or Canon Law who has not previously completed the prescribed course in philosophical studies. If it is granted, it is to be declared void," is still in force.

Having been presented to His Most Holy Name, Pope Pius XI, in an audience on the 27th of this month by the undersigned Cardinal Prefect of the aforementioned Sacred Congregation, His Holiness deigned to respond: Affirmative.

Rome, from the Sacred Congregation for Seminaries and Catholic Universities, April 29, 1927.

C. L. CARD. RISLETI, Prefect.

S. Iacobus Sinibaldi, Episcopal Vicar, Secretary.

[*Latin ed. p. 195*]

ACTS of the Roman Rota, 195, of the Sacred Roman Rota. Citations by edict. I. The cause of the nullity of marriage of SANCTI MARCI and BISINIANI (LADERCHI-MOLINO). Since the actual place of residence of Raphael Molino is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on June 6, 1927, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the hearing of the cause before the Rota: Whether the marriage in this case is null. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Raphael Molino, must, insofar as possible, ensure that he is informed of this edictal citation.

* L. Eg S. P. Solieri, Presiding. From the Chancery of the Tribunal of the Sacred Roman Rota, April 4, 1927. Ioannes Ladelci, Notary.

* Since the place of current residence of Mr. Raphael Molino, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on June 6, 1927, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the hearing of the cause before the Rota. Does it appear that the marriage in this case is null? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Raphael Molino must, insofar as possible, inform him of this citation.

[*Latin ed. p. 196*]

Acts of the Apostolic See - Official Commentary 196?; - II. NULLITY OF MARRIAGE (NUNZIANTE-FREWEN) Since Hugo Frewen, in the aforementioned cause, has abandoned his last known place of residence (88

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William Street, Norwood, South Australia) and his current whereabouts are unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on August 3, 1927, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate a date for the hearing of the cause for its determination: Whether the decision of the Rota of August 4, 1924, should be confirmed or annulled in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned Hugo Frewen's place of residence, are obliged to ensure that he is informed of this official summons.

* L. Çg S. M. Massimi, Dean, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 3, 1927.

Ioannes Ladelci, Notary.

* The current place of residence of Mr. Hugo Frewen (formerly at Norwood, South Australia, 88 William Street), the defendant in this cause, being unknown, we summon him to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on August 3, 1927, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the hearing of the cause before the Rota. Should the decision of the Rota, of August 4, 1924, be confirmed or annulled? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the residence of the aforementioned Mr. Hugo Frewen, should, as far as possible, inform him of this summons.

[*Latin ed. p. 197*]

Diary of the Roman Curia 197

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, April 5, 1927, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates, and the theological Consultors, members of the same, discussed and gave their vote on the question of heroic degrees of virtue in the cause of beatification and canonization of the Venerable Servant of God, John Baptist Trona, Priest of the Congregation of the Oratory of Saint Philip Neri, in the city of Mondo.

Tuesday, April 26, 1927, in the Apostolic Palace at the Vatican, with the

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participation of the Most Eminent and Reverend Cardinals, and with the vote of the Reverend Prelates and theological Consultors, members of the Holy Congregation of Rites, the Preparatory Congregation was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Catherine Thomas, Regular Canoness professed of the Order of Saint Augustine, which miracles are proposed for her canonization.

SECRETARY OF STATE

BY ORDER OF

By letters from the Secretary of State, dated March 23, 1927, the Holiness of Our Lord graciously deigned to include among the Most Eminent Cardinals, members of the Sacred Congregation of Religious, the Most Eminent and Reverend Cardinal Thomas Pio Boggiani, and among the Consultors of the same Sacred Congregation, the Reverend Monsignor Angelo Sinibaldi.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

December 9, 1926.

The Most Eminent Cardinal Alessandro Verde, Protector of the Institute of Our Lady of the Missions (Hastings, Sussex).

March 8, 1927.

Monsignor Giorgio Caruana, Archbishop titular of Sebaste, Apostolic Nuncio to the Republic of Haiti.

March 26, 1927.

The Most Eminent Cardinal Bonaventura Cerretti, Protector of the Pious Sodality of Saint Michael the Archangel for the Runners of Borgo.

[*Latin ed. p. 198*]

Acts of the Apostolic See - Official Commentary, 198. Assistants to the Papal Throne: June 25, 1926. Monsignor Michele Kelly, Archbishop of Sydney. March 31, 1927. Monsignor Giorgio Ambrogio Burton, Bishop of Clifton. April 12. Monsignor Paolo Felice Beuvain de Beausejour, Bishop of Carcassonne. Apostolic Protonotaries, with the right to participate: March 11, 1927. Monsignor Agostino Zaboglio, of the diocese of Como. April 4. Monsignor Massimo Sabatier, of the archdiocese of Paris. Domestic Prelates of His Holiness: January 20, 1925. Monsignor Giulio Giuseppe Boucheras, of the diocese of Clermont. Likewise, Monsignor Guglielmo Sembel, of the same diocese. June 25. Monsignor Ambrogio Rosa, of the archdiocese of Milan. January 12, 1927. Monsignor Filiberto Edmondo da Silva, of the archdiocese of Rio Janeiro. February 2. Monsignor Gennaro Tignola, of the archdiocese of Naples. Likewise, Monsignor Agnello Mannato, of the same

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archdiocese. Likewise, Monsignor Michele Jetti, of the same archdiocese. Monsignor Pietro Peloso, of the diocese of Acqui. March 4. April 12. April 16. Monsignor Primo Carmignoto, of the diocese of Padua. Monsignor Giovanni Sheehan, of the archdiocese of Sant'Antonio (S. TJ. A.). April 24. Monsignor Antonio Delort, of the diocese of Saint-Flour. Monsignor Flaviano Bourbouze, of the same diocese. Monsignor Giuseppe Lodzin, of the diocese of Katowice. April. HONORS. By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow: The Order of Saint Pius, Commander: March 29. April 5, 1927. Upon Mr. Elia Shama (Egypt). Upon Mr. Felice Frankowski (Poland). April 9. Upon Mr. Commendatore Lorenzo De Rossi (Rome). April 13. Upon Mr. Advocate Giovanni Battista Castelli, of the archdiocese of Naples. The Grand Cross of the Order of Saint Gregory the Great, civil class: April 5. April 18, 1927. Upon Mr. Luigi Borno, President of the Republic of Haiti. Upon His Excellency, Mr. Eduardo Aunós, Minister of Labor in the Kingdom of Spain.

[*Latin ed. p. 199*]

From the Roman Curia Diary, 199. The Order of Saint Gregory the Great, civil class: March 23, 1927. To Mr. Luigi de Pedroso y Madan, Count of San Esteban de Cañongo, of the diocese of Madrid. The Order of Saint Gregory the Great, civil class: February 23, 1927. To Mr. Osvaldo Bona, of the diocese of Biel. March 5. To Mr. Count Carlo Cecilio Blunt, of the archdiocese of Paris. March 28. To Mr. Knight Alfredo Ciani (Boma). March 31. To Mr. Leonardo Richarz, of the diocese of Hildesheim. April 1. To Mr. Anthony Mies, of the archdiocese of Koln. April 9. To Mr. Commissioner Alberto Pelagallo (Boma). April. To Mr. Commissioner Mario Maruffi (Boma). The Knighthood of the Order of Saint Gregory the Great, civil class: January 28, 1927. To Mr. Professor Chunkath Giuseppe Varkey, of the diocese of Mangalore. February 1. To Mr. Paolo Cheer, of the diocese of Versailles. February 22. To Mr. Vincenzo Cizza, of the diocese of Cotrone. March 23. To Mr. Giuseppe Rumor, of the diocese of Vicenza. March 25. To Mr. Architect Giovanni Battista Maillard, of the diocese of Lille. March 29. To Mr. Giuseppe Lietaud, of the diocese of Marseille. April 2. To Mr. Luigi Lazzati, of the archdiocese of Milan. April 12. To Mr. Leonardo Adriano Verhoeff, of the diocese of Harlem. The Order of Saint Sylvester the Pope, class: April 4, 1927. To Mr. Architect Carlo dell'Acqua, of the archdiocese of Milan. The Knighthood of the Order of Saint Sylvester the Pope: March 24, 1927. To Mr. Giuseppe Maria Bellini, of the archdiocese of Lanciano. March 25. To Mr. Giuseppe Miccinelli (Rome). March 30. To Mr. Tommaso Ahern, of the diocese of Perth.

[*Latin ed. p. 200*]

Acts of the Apostolic See - Official Commentary 20 MAGGIO

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DOMESTIC OFFICE OF HIS HOLINESS

By order of His Eminence, the Prefect, the Most Holy Father Pius X, may He reign happily, has deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:

March 23, 25

April 7, 1927.

Most Reverend Monsignor Stefano Nádler, of the archdiocese of Strigonia.

Most Reverend Monsignor Manfredo Leite, of the archdiocese of São Paulo (Brazil).

Most Reverend Monsignor Goffredo Peruter, of the diocese of Trento.

March 8, 11, 22,

April 1927.

Most Reverend Monsignor Guido Mazzocco, of the diocese of Padua.

Most Reverend Monsignor Francesco Jaitner, of the diocese of Breslau.

Most Reverend Monsignor Camillo Aldrighetti, of the diocese of Verona.

Most Reverend Monsignor Luigi Gonzaga de Moura, of the diocese of Campinas.

Most Reverend Monsignor Geronimo Baggio, of the same diocese.

Extraordinary Secret Chamberlains of His Holiness, with Sword and Mantle:

March 31,

April 11, 1927.

Mr. Federico Francesco (Dorballis), of the archdiocese of Westminster.

Mr. Baron Giovanni de Blücher, of the diocese of Meissen.

Mr. Marquis Maria Pietro de Belloc de Chamborant, of the archdiocese of Paris.

Honorary Chamberlain in Peacock Blue of His Holiness:

April 11, 12, 1927.

Most Reverend Monsignor Felice Canelli, of the diocese of San Severo.

April 1927.

Honorary Chamberlain Extra Urbem of His Holiness:

Most Reverend Monsignor Francesco Paolo Becchini, of the archdiocese of Lanciano and Ortona a Mare.

Honorary Chamberlain of His Holiness, with Sword and Mantle:

April 13, 1927.

Mr. Guglielmo Assia Steffen, of the diocese of Bressanone.

Honorary Chaplains of His Holiness:

April 9, 12, 1927.

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Most Reverend Monsignor Giulio Mátrai, of the archdiocese of Strigonia.

Most Reverend Monsignor Vittore Tóth Zoltán, of the archdiocese of Agria.

NECROLOGY

April 7, 14, 1927.

Most Reverend Monsignor Giacomo Downey, titular Bishop of Adada.

Most Reverend Monsignor Giuseppe Hoare, Bishop of Ardagh.

[*Latin ed. p. 201*]

No. 6, June 2, 1927. Year XIX - Vol. XIX. OFFICIAL COMMENTARY OF THE ACTS OF THE APOSTOLIC SEE. ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTIONS.

I. TO THE LUNENSIS-SARZANENSIS DIOCESES. THE LUNENSIS-SARZANENSIS ECCLESIASTICAL PROVINCE IS ADDED TO THE IANUENSI PROVINCE.

The Roman Pontiffs, to whom, for the supreme office of the Apostolate, the care of all the Churches has been divinely entrusted, have, for just reasons, sometimes separated cathedral churches from the metropolitan see to which they were subject, and have placed them under the immediate protection and jurisdiction of the Apostolic See. However, mindful of the changing conditions of times and places, and especially of the inconveniences that might arise, they have always been eager to restore them to the metropolitan jurisdiction. Therefore, Our Predecessor, Pope Pius VII, through Apostolic Letters sealed with the leaden bull, entitled "Sollicita quam," dated December 8th of the year 1820, canonically and principally united the Lunensis-Sarzanensis dioceses, which were immediately subject to the Holy See, and the Brugnatensis diocese, a suffragan of the metropolitan Church of Ianuensi, in such a way that the same one and the same Ordinary would be the Bishop of Lunensis-Sarzanensis, being immediately subject to the Holy See, and also the Bishop of Brugnatensis, being a suffragan of the metropolitan Church of Ianuensi. But how incongruous this condition is, and how prone it is to many difficulties, is evident to all. Therefore, since the aforementioned dioceses are currently vacant, and in order to remedy the incongruity and difficulties...

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary. Having considered those matters for their perpetual resolution, and having judged it most fitting to establish and decree the following, after mature deliberation and with the consent of those present, or who may presume to have an interest, and with full certainty and by the fullness of Apostolic authority, We hereby exempt the aforementioned Lunensem-Sarzanensem diocese from the immediate jurisdiction of the Holy See, and We add it to the

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ecclesiastical province of Ianuensi, and therefore We declare it subject to the metropolitan jurisdiction of the Archbishop of Ianuensis, with all the burdens and obligations to which all suffragan churches and their prelates are commonly subject. Furthermore, We entrust the execution of these matters to the venerable brother Dalmatius Minoretti, Archbishop of Ianuensi, to whom We therefore grant the necessary and appropriate powers, including the power to delegate another person in ecclesiastical dignity or office, and also to pronounce judgment on any opposition that may arise in the course of the execution. We also order that within six months from the date of this document, he shall transmit to the Sacred Congregation Consistorial a certified copy of the completed execution. We decree that these Letters, whether transcribed, printed, or otherwise reproduced, shall have the same full force and effect as if they were presented or shown, provided they are signed by a public notary and sealed with the seal of a person in ecclesiastical dignity or office. Notwithstanding any rules in synodal, provincial, general, or universal councils, special or general constitutions and ordinances Apostolic, or any other dispositions of our predecessors, the Popes of Rome, or any other contrary provisions, even those worthy of special mention. It is not permitted to anyone to infringe or contradict what is decreed in these Our Letters. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-seven, on the twenty-fifth day of the month of February, in the sixth year of Our pontificate. E C. CARD. DELAI, E p. Sabinen, and Mandelen. O. CARD. CAGIANO, Secretary of the Sacred Consistorial Congregation. S. B. E. Cancellarius. Joannes Zani Caprelli, Apostolic Protonotary. Dominicus Jorio, Apostolic Protonotary. In place of the seal of lead, affixed to the register of the Apostolic See, volume XXIV, number 58. - M. Riggi.

[*Latin ed. p. 203*]

203 The Acts of Pope Pius XI, II, concerning the Abbey of Saints Vincent and Anastasius at Kis-Kajan, regarding the perpetual administration of the Abbey by the Bishop-Servant, in memory of the Supreme Pontiff. By the name of the Most Holy, Andrew Carón, Archbishop of Chalcedon, until these last days, had governed the Abbey of Saints Vincent and Anastasius at Kis-Kajan, which, although it has its seat in the church of Saints Vincent and Anastasius outside the City, extends its jurisdiction to three distinct places: namely, to Orbitellum, Portus Sancti Stephani, and the Island of Igilii in Etruria; to Monte Roseo near the city of Nepi; and to Pontiano Roman and the *pago* of Saint Aedist near Civita Castellana. Considering the merits of this most devoted man, We, retaining the title of Abbot, have judged and decreed to delegate the spiritual jurisdiction of the Abbey, rather than to a single Prelate, dividing it according to the conditions of the places into

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three parts, and perpetually granting it to three neighboring Ordinaries; as We divide and grant by these present Letters, so that the places situated in Etruria, namely Orbitellum, Portus Sancti Stephani, and the Island of Igilii, remain entrusted to the Ordinary for the time being of the diocese of Grosseto; Monte Roseo to the Ordinary for the time being of the diocese of Nepi; and Pontiano Roman and the *pago* of Saint Aedist, to the Ordinary for the time being of the diocese of Civita Castellana. Furthermore, We decree that the monthly pension, which was paid from the revenues of the Abbey to the aforementioned Andrew Carón, Archbishop of Chalcedon, shall be divided in proportion and according to the extent of the territory among the three aforementioned Bishops; and that they, as Delegates of the Supreme Pontiff, shall exercise authority in the territories assigned to them, with the same faculties, rights, and privileges with which they enjoy in their own dioceses; but if one or any of these dioceses should become vacant, the authority of spiritual governance shall, by the same fact, pass to their Vicars Capitular, or other Ordinaries. Since, at the present time, the aforementioned dioceses enjoy their own Pastors, therefore We appoint the venerable brother Gustav Matteoni, Bishop of Grosseto and Sovana-Pitilia, as Delegate of the Supreme Pontiff for the parishes of Orbitellum, Portus Sancti Stephani, and the Island of Igilii; We appoint the venerable brother Aloysius Olivares, Bishop of Nepi and Sutri, as Delegate of the Supreme Pontiff for the parish of Monte Roseo; We appoint the venerable brother Godfrey.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary. We constitute Zaccherini, Bishop of Civita Castellana, Orte, and Gallese, Delegate of the Supreme Pontiff for the parishes of Pontiano in Rome and the territory of Saint Aedistus. Furthermore, for the execution of these matters, we appoint the venerable brother Raphael Charles Rossi, titular Archbishop of Thessalonicensem and Assistant of the Sacred Congregation Consistorial, granting him the power to delegate another man established in ecclesiastical dignity or office, with the power to resolve any controversies that may arise in the course of the execution, and imposing upon him the obligation to inform the aforementioned three parishes of the matters mentioned above, and to transmit to the Sacred Congregation presiding over Consistorial affairs an authentic copy of the completed execution within three months. We also decree that these Letters, whether copied or printed, but signed by the hand of a public Notary and sealed with the seal of a man established in ecclesiastical dignity or office, shall be given the same full faith as if they were the original Letters presented or shown: notwithstanding any Apostolic constitutions and ordinances, and all other contrary provisions, even those particularly worthy of mention, to all of which we derogate by these present, with the authority of the Holy See. It is not permitted to anyone

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to infringe or contradict what is decreed in these Our Letters. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and twenty-seven, on the eleventh day of the month of February, in the fifth year of Our Pontificate. [Signature] C. CARD. DELAI, Bishop of Sabina, and Mandelia, Secretary of the Sacred Consistorial Congregation. Joseph Wilpert, Dominic Jorio, O. CARD. CAGIANO, Substitute of the Sacred Congregation. Dean of the Apostolic Protonotaries. Apostolic Protonotary. In place of [Signature] Plumbi Beg. in Cane. Ap., vol. XXXV, n. 2. - M. Riggi.

[*Latin ed. p. 205*]

From the Acts of Pope Pius XI, 205. LETTER I to the Most Reverend Father Alexius, Presbyter, Cardinal Charost, Archbishop of Rennes (-Dol-Saint-Malo), whom he sends as a legate to the celebrations of the Athenaeum of Lille.

PIUS XI: My beloved son, greetings and apostolic blessing.

Since the year in which the Catholic Athenaeum of Lille was happily established is soon to reach its fiftieth anniversary, We have considered it Our duty to participate in the public celebrations that will take place there; which We have already done, by sending letters to the Most Reverend Chancellor of that Institute. For nothing is more pleasing to the Roman Pontiff than to see such institutions of learning flourish and prosper throughout the nations; and this especially in this age, when, due to the inundation of errors, We see the truth and the freedom of the Church placed in danger. Therefore, We consider it fitting and useful to commemorate how that great Lyceum began, and to recall the wisdom and efforts of those men who, with God's help, have contributed to the benefit of the Church and of civil society during this period.

Indeed, on this auspicious occasion, the directors of that Institute remembered you, as one who has diligently fulfilled not only the office of Bishop of Lille, but also that of Chancellor; and they requested that We send you as Our legate. We could not, my beloved son, entirely refuse to satisfy the wishes of these devoted sons; and therefore, by these letters, We choose you to represent Our person, to participate in those festivities and to preside over the ceremonies; and We are confident that, through your virtue and the dignity of the Roman Purple, you will contribute greatly to the successful outcome and splendor of the event.

In fulfilling this task, also take care to convey Our congratulations to those who are commendably managing or teaching at the aforementioned University; and We earnestly pray that God may continually increase and strengthen them for the common good.

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Meanwhile, may the witness of Our heavenly favors and Our benevolence be the apostolic blessing which We impart with a generous heart, first to you, my beloved son, and then to the directors, professors, and students of the Athenaeum of Lille.

Given at Rome, near Saint Peter, on the fourteenth day of the month of March, in the sixth year of Our pontificate.

PIUS XI.

[*Latin ed. p. 206*]

Acta Apostolicae Sedis - Official Commentary n. ADEMUMP. To Our Most Beloved Son, Peter, by the title of the Twelve Apostles, in the Most Holy Roman Republic, the Most Reverend Cardinal La Fontaine, Patriarch of Venice, concerning the Eucharistic Congress to be held there, We send a legate for the entire Picena region.

PIUS PP. XI. To Our Most Beloved Sons, greetings and Our Apostolic Blessing.

It is with great joy that We announce to you that the devotion to the august Sacrament is increasingly growing in the Picena region; and indeed, it is certainly fitting to marvel at the most present help of the Virgin Mother, who has willed to place there the House of Nazareth, as a bulwark of religion and a perennial source of grace. Therefore, it will soon come to pass that the fifth Eucharistic Congress will be celebrated in Piceno, and that it will take place in Ancona, a most noble city and the capital of the region, with great fervor and a stirring of hearts. We not only approve of the undertaking of this Congress, but We also desire, in a certain way, to preside over it. Therefore, We choose you, Our Most Beloved Son, to represent Us in Ancona and to preside over the Congress in Your name. And We hope that, signifying Our paternal concern for the people of Piceno, you will encourage them to more frequent participation in the heavenly banquet, since the Eucharist is both a safeguard of Christian concord and a most efficacious means of attaining the summit of all virtues.

This Congress will undoubtedly be a most solemn one, and it is easy to foresee that it will be held with great reverence, either because of the presence of many bishops or because of the piety of those gathered. And We already anticipate the triumph of the Lord, for We know that Jesus, the Prince of Peace, veiled in the sacred mysteries, will be carried in magnificent procession through the land and sea, surrounded by an immense throng of suppliants, blessing those who adore Him, their children, and all their endeavors.

May that celebration bring forth lasting fruits of piety to all, and may the divine love born from it overflow into every good work, for the glory of God, the salvation of souls, and the prosperity of the Catholic and civil

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order.

Meanwhile, We confirm the indulgences, privileges, grants, and dispensations which We have granted in Our Apostolic Letters, dated March 7, 1924; and We desire that Our Apostolic Blessing, which is the sign of heavenly grace, be bestowed with heartfelt generosity upon you, Our Most Beloved Son, the prudent Bishop of Ancona, upon the other bishops, and upon all those who will participate in the Congress.

Given at Rome, near the Holy Apostles Peter and Paul, on this fourth day of May, in the sixth year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 207*]

Sacred Congregation of the Consistory

IN THE ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION OF THE CONSISTORY

OF AUGUSTODUNESIS, CONCERNING THE ERECTION OF A DIGNITY

Decree: Since in the cathedral chapter of Augustodunesis, no dignity canonically erected existed, the present Bishop of Augustodunesis requested from this Apostolic See, according to canon 393 § 1 and canon 394 § 2 of the Code of Canon Law, that a dignity of a Deanery be established therein, and that it be conferred, for the first time, upon Canon Marcello Piffaut. These requests were deemed worthy of benevolent approval by the Most Holy Father, Pope Pius XI, by divine Providence, and therefore, He decreed that a chapter dignity, to be called the Deanery, be permanently established in the aforementioned chapter, which He, by Apostolic authority, erects, and confers it, for the first time, upon the aforementioned Canon Marcello Piffaut. In future vacancies, the same dignity will be conferred by the Apostolic See, according to the prescriptions of the sacred canons. Concerning these matters, the same Holiness ordered the present Consistory Decree to be issued, with the same force as if Apostolic letters had been dispatched under the papal seal. To carry out these matters, the Most Holy Father deigned to appoint the Reverend Father John Hyacinth Chassagnon, Bishop of Augustodunesis, granting him the appropriate and necessary faculties, with the obligation of sending, within three months from the date of the present document, an authentic copy of the completed execution to this Sacred Congregation.

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In contradiction to anything to the contrary notwithstanding.

Given in Rome, from the Secretariat of the Sacred Congregation of the Consistory, on the 29th day of April, 1927.

For the Most Eminent Cardinal Secretary,

Father Raphael C., Archbishop of Thessalonica, Assessor.

L. S. C. De Sanctis, Official.

[*Latin ed. p. 208*]

Acts of the Apostolic See - Official Commentary 208 II MUNICH, AND FREISING. - Ratisbon. CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. Anthony of Henle, Bishop of Ratisbon, with the consent of the Ordinaries of Munich and Freising, presented supplications to the Apostolic See, requesting that the *pago* of Kleinarreshausen, which is distant from the parish of Foembach, in the archdiocese of Munich and Freising, be separated from said parish and assigned to the neighboring parish of Geisenhausen, in the diocese of Ratisbon. Furthermore, Our Most Holy Lord Pope Pius XI, having considered the matter with due deliberation, and also having received the favorable opinion of the Most Reverend Albert Vassallo de Torregrossa, titular Archbishop of Hemesen, and Apostolic Nuncio in Bavaria, graciously accepted the supplications, and by the authority of the present Consistorial decree, He has decreed that the aforementioned *pago* of Kleinarreshausen be separated from the parish of Foembach and from the archdiocese of Munich and Freising, and be permanently incorporated into the parish of Geisenhausen, in the diocese of Ratisbon, thereby altering the boundaries between the archdiocese of Munich and the diocese of Ratisbon. To oversee the execution of this, His Holiness has deigned to appoint the aforementioned Most Reverend Albert Vassallo de Torregrossa, granting him all the faculties necessary and appropriate for this purpose, including the power to delegate any person holding an ecclesiastical office, to carry out the aforementioned objective; and he is charged with submitting an authentic copy of the completed execution to the Sacred Congregation Consistorial within six months. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 22nd day of April, 1927. + CARD. DELAI, Bishop of Sabina and Mantenola, Secretary. + L. S. F. Raphael C, Archbishop of Thessalonica, Assistant.

[*Latin ed. p. 209*]

209. The Most Holy Lord Pope Pius, by the divine Providence, Our Most Holy Father Pius XI, by the decrees of the Sacred Congregation Consistorial, has provided pastors for the following churches, namely: April 26, 1927. — To the Cathedral Church of Seccovi, he appointed the Reverend Father Ferdinand Pawlikowski, formerly the titular Bishop of Dadima. April

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29. — To the titular episcopal Church of Zaraitana, he appointed the Reverend Father John Stavěl, a canon of the metropolitan church of Olmütz, whom he appointed as an Auxiliary to the Most Reverend Father Leopold Prečan, Archbishop of Olmütz. April 30. — To the titular episcopal Church of Adada, he appointed the Reverend Father Alexander Guidato, from the diocese of Corcyra, whom he appointed as the Apostolic Vicar of Thessalonica. May 6. — To the titular episcopal Church of Thapsita, he appointed the Reverend Father Vincent Celli, Apostolic Protonotary, General Vicar of the Prefecture Nullius of the Most Holy Virgin of the Holy Rosary in the Valley of Pompeia. May 20. — To the Cathedral Church of Davenport, he appointed the Reverend Father Henry Rohlman, a parish priest of the Nativity in the city of Dubuque. — To the Cathedral Church of Helena, he appointed the Reverend Father George J. Finnigan, the superior of the American province of the Most Holy Cross Congregation. May 24. — To the titular archiepiscopal Church of Tyana, he appointed the Reverend Father Paschal Robinson, O.F.M.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS: By Apostolic Briefs, the following were appointed: March 9, 1927. — Apostolic Delegate for Albania, the Reverend Father John Bapt. Della Pietra, of the Society of Jesus. May 5. — Apostolic Vicar of Thessalonica, the Reverend Father Alexander Guidato, from the secular clergy of the archdiocese of Corcyra.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

DE BEATIFICATIONIS ET CANONIZATIONIS

VEN. SERVI DEI IOANNIS BAPTISTAE TRONA,

SACERDOTIS CONGREGATIONIS ORATORII S. PHILIPPI NERII

CIVITATIS MONTIS REGALIS.

SUPER DUBIO

An constet de virtutibus theologalibus, Fide, Spe et Caritate in Deum ac proximum; nec non de cardinalibus, Prudentia, Iustitia, Fortitudine, Temperantia earumque adnexis, in gradu heroico, in casu et ad effectum, de

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quo agitur?

Saepenumero a christianae asceseos magistris animadversum fuit, plerosque omnes qui ad percurrendam heroicae sanctitatis semitam a Domino praeordinati sunt, animum ad virtutum excellentiam comparatum a puerili aetate prodere.

Porro Ioannes Baptista Trona, iam inde a pueritia futurae suae sanctitatis indicia praebuit manifesta. A ludis et aequalium coetibus alienus, in obedientia promptus erat, in loquendo pudicus, in conversatione modestus, in divinis addiscendis rebus studiosissimus. Septennis patre est orbatus, quem mors sustulit immatura, matremque moerentem solari suscepit eam adhortans, ut a lacrymis se temperaret, quae nullum demortuo afferre poterant levamen, precesque et alia suffragia adhiberet. Mater filioli indolem ad pietatem et virtutem pronam vigilantiore cura excolere et christianis praeceptis imbuere sategit: quo factum est, ut, quum puer ad ludum litterarium in civitatem Montem Regalis missus fuit, magistrorum laudes et aequalium admirationem sibi comparaverit. Omnibus autem erat in exemplum, non solum diligentia, sed etiam pietate, modestia et patientia apprime in tolerandis sociorum lusibus infacetis. Quotidie, priusquam ludum literarium ingrederetur, ecclesiam adibat: vespere Christum in Sacramento fidelium adorationi propositum venerabundus invisebat. Ita se parabat ad agnoscendam viam, qua gradiens ad vitam aeternam tutius perveniret. Decimum tertium aetatis annum Dei Famulus attigerat, quum novum acerbissimumque passum est infortunium, quod sane eius animum excruciavit, minime tamen f regit. Olim enim una cum matre sua in agro versabatur,

[*Latin ed. p. 211*]

The Holy Congregation of Rites, 81.1, relates that, suddenly, a wicked man emerged from hiding and attacked her, striking her with a blow. The pious young man was horrified by this crime, and, with his eyes turned towards heaven, he adored the will of God. He earnestly exhorted his brothers and sisters to love one another, and to seek solace from their spiritual mother through fervent prayers, and to mercifully grant forgiveness to her unjust murderer, as he himself would later demonstrate in many ways. At that opportune time, God's servant was offered the opportunity of a clerical military life, which he greatly desired to embrace, dedicating himself entirely to it. Indeed, he was accepted into the seminary by his Bishop, who completely removed the anxiety that stemmed from his family's financial difficulties, and he immediately devoted himself to the study of ecclesiastical discipline, demonstrating great diligence, humility, and piety. He longed to be initiated into the sacred priesthood, so that, as a priest, he could gain souls for Christ as many as possible. When the time came to fulfill his most noble aspirations, he wished to undertake a missionary mission among the barbarian peoples; but, adhering to the counsel of his

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Bishop, he joined the Congregation of the Oratory, which had been established not long before in the city of Monte Regale. He embraced the apostolic life with such eagerness, and treated everyone with such kindness and charity, that he became so skilled in the art of reconciling sinners to God, that he could rightly be considered an emulator and imitator of Philip Neri. And just as, in this venerable city, all people of every rank used to gather around Philip, to be guided and led by him, so too did people flock to this Servant of God from various dioceses, many of which he cultivated through the evangelical ministry. To him, it is fitting to attribute that praise which was bestowed upon Blessed Sebastian Valfrè, a priest of the same Congregation of the Oratory, and who, even to this day, is held in great veneration in those regions: "He proved to be truly admirable in instructing children and the people in the precepts of the Christian faith; he bore this burden until his last days with such eagerness, as if he had only just entered the state of priesthood" (in Brev. Lect. V). No part of his life was devoid of labor, nor did he ever neglect the most sacred duties, until his strength failed. The entire course and activity of his life shone with the brightest light, like a lamp placed on a stand, and easily drew the love and admiration of all hearts. The blessed death of God's servant occurred on the thirteenth day of December of the year one thousand seven hundred and fifty. Immediately, a pious desire arose to bestow heavenly honors upon him. Therefore, after the necessary legal proceedings were initiated, the introduction of the cause was marked on the fourth day of August of the year one thousand seven hundred and seventy-nine. However, due to various circumstances and events that occurred at that time, it was not possible to establish the apostolic inquiries, but it was only given to establish them in the year one thousand nine hundred and thirty-three. Therefore,

[*Latin ed. p. 212*]

The Acts of the Apostolic See record that the discussion concerning the virtues of the Venerable Servant of God was postponed until the year nineteen hundred and twenty-first. This discussion began on the tenth of May of that year in the preparatory Congregation, held in the buildings of the Most Reverend Cardinal Anthony Vico, the Relator of the Cause. Five years later, the preparatory Congregation concerning the same Servant of God was held in the Vatican Congregations hall; and on the fifth of the preceding month of April, general meetings were held before the Most Holy Pope Pius X, in which the aforementioned Relator of the Cause presented the following question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity in God and in neighbor, and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, along with their associated virtues, were present in a heroic degree, in reality, and in effect, in the case of the Venerable Servant of God? All the Most Reverend Cardinals present, and the Consultor Fathers, in their turn, gave their votes,

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which the Most Blessed Father received with a joyful heart. However, he postponed issuing his decree, so that time might be devoted to prayer, in order to seek more abundant help from the light of heaven. Today, however, on this Sunday, the fourth after Easter, on which the memory of Saint John Baptist de la Salle is also celebrated, with whom the Servant of God shared both his name and a fervent zeal for the proper upbringing of youth, after sacred and devout prayers, the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Relator of the Cause, as well as the Reverend Father Charles Salotti, Promoter of the Faith General, and I, the undersigned secretary, were summoned. In their presence, seated on the pontifical throne, he solemnly promulgated the decree: Thus it is established that the theological virtues of Faith, Hope, and Charity in God and in neighbor, and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, along with their associated virtues, were present in a heroic degree, in reality, and in effect, in the case of the Venerable Servant of God John Baptist Trona, so that the process may proceed to further stages, namely, the discussion of three miracles. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites, on the first of May, in the year nineteen hundred and twenty-seven.

[Signature] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites.

[Signature] L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 213*]

213 The Holy Congregation of Rites, in PADUA, concerning the confirmation of the cult rendered from time immemorial to the Servant of God, Luke Belludi, a member of the Society of St. Anthony, now beatified. Concerning whether the sentence pronounced by the Most Reverend and Most Reverend Bishop of Padua concerning the cult rendered from time immemorial to the Servant of God Luke Belludi, or concerning the exception made from the decrees of the Most Holy Urban VIII, should be confirmed in this case and for the purpose in question? To recognize the religious, moral, and civil qualities of a boy, adolescent, and man, it is most fitting to inquire and know with whom he associates in the progress of his life, age, and condition, through custom, familiarity, and friendship. For just as a certain similarity of doctrine and morals arises between readers and the books they read, between spectators and the spectacles presented, for good or for evil, so too a certain affinity of life, spirit, and sentiments is observed between friends and between associates. This principle is supported by that ancient and well-known saying: "It is a proverb: A young man according to his way, even when he is old, he will not depart from it." For this very purpose, namely, to safeguard the truth of faith and the integrity of morals, especially in young people of both sexes, on the third of this month, that most

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wise "Instruction of the Supreme Sacred Congregation of the Holy Office to Archbishops, Bishops, and other Ordinary places: concerning the sensual and the sensual mystical genre of literature" was promulgated as most necessary and opportune. But let us approach our matter more closely. In this case concerning the Servant of God Luke Belludi, who he is and what kind of person he is, can easily be conceived and deduced from the fact that he was a priest, having professed in the Order of the Brothers Minor of St. Francis, and also a member of the Society of St. Anthony of Lusitania, now beatified, whose fame of sanctity and cult is contained in the process records presented to the judgment of the Sacred Congregation of Rites, in order to obtain Apostolic confirmation. - At the beginning of the thirteenth century, around the year 1200, Luke was born from the Belludorum family, a noble lineage and of great reputation.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis – In his childhood and adolescence, he gave the best example of contempt for the world and its desires, and of love for God and His holy law. In Padua, the seraphic Francis established two monasteries in the place commonly called Aredia, near the heavenly Jerusalem, one for his brothers, and another for his sisters, the Poor Clares. An ancient tablet attached to the church stated: "St. Francis laid the first stone of this monastery in the year 1220, and at the same time, he received into the Order Blessed Helen and Blessed Luke, the former being 12 years old, and the latter 20 years old." Thus, it is clear that Blessed Helen Enselmini and Blessed Luke Belludi, at different ages, received the religious habit from St. Francis in the same place and at the same time. Luke, ordained to the priesthood, not only learned from St. Anthony, his master and companion, the sanctity of life, but also sound doctrine and evangelical preaching, both through word and example, and put it into practice. Indeed, trustworthy historical writers describe Luke as "renowned for his sanctity, knowledge, and preaching, a most learned man, outstanding among the followers of Christ, and very similar to his master Anthony in doctrine and morals." Furthermore, in the chronicles entitled "Benignitas," published in Paris by the printers of the year 1904, dating from the 14th century, it is written that St. Anthony, with his companion, Brother Luke, a man famous for his goodness, after making the sign of the cross and blessing in the power and name of Christ, restored health to a certain sick boy. – In the year 1231, St. Anthony returned to Padua and, during the season of Lent, preached in the church dedicated to St. Mary, Mother of God. Shortly thereafter, he was struck by a serious illness, and, in the presence of his companions, Brother Luke and Brother Roger, he died most holily in the convent of Arcella on the tenth day of June. Less than a year after his death, Pope Gregory IX included him in the canon of the saints. Luke Belludi, disciple and companion of St. Anthony,

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elected as a minister provincial of his Order, expanded the Order with new monasteries. He enhanced and adorned the Basilica of St. Anthony with excellent and beautiful works of art. He diligently performed the sacred ministry, especially preaching, with apostolic zeal and evangelical doctrine, and finally, worn out by labors, age, and illness, rich in merits, he found rest in the kiss of the Lord, on the seventeenth day of February, around the year 1285. As for the cult, historical writers also recount that, in the year 1285, after this thaumaturgus had been added to the list of saints by Pope Gregory IX, the body of his companion, Luke, was brought into the marble area that held the sacred relics of St. Anthony in the Basilica of St. Anthony, and was placed there and venerated publicly. Subsequently, the very same marble sarcophagus, containing the body of the Servant of God, was transferred to the chapel of the noble Counts, Ss. Apostles Philip and James, in the same Basilica, and placed in the center, being used as the table of a single altar for the celebration of the Holy Mass, and the chapel was named the Chapel of Blessed Luke. At the end of the 13th century, this chapel was decorated by the famous painter, Justus.

[*Latin ed. p. 215*]

The Holy Congregation of Rites, in its deliberations concerning beautiful paintings on the walls, with accompanying inscriptions, depicting the life, miracles, glory, and public veneration of the Blessed Luke, was splendidly presented and adorned. All and sundry accounts of his life and writings provide ample and enduring testimony to the sanctity and cult of this Servant of God, including works by Bartholomew of Pisa in his book "De Conformitatibus" (year 1385), Michael Savonarola (year 1440), Mark of Lisbon (year 1556), Valerius Polidorus of Padua (year 1610), Arthur of the Monastery of Roth in Megen (year 1613) in his martyrology, and Fortunatus Hueber in his Menology (year 1698). In the aforementioned Franciscan martyrology, by Arthur, published in the Province of Saint Dionysius, edition 2, in Paris in the year 1653, it is written: "On the thirteenth day before the Kalends of March. In Padua, of the Blessed Luke, Confessor, companion of the Portuguese Saint Anthony, who shone forth in life, learning, and miracles." Therefore, having examined all the acts of the process, and having considered all that is to be seen and considered, His Eminence Aloysius Pellizzo, Bishop of Padua, on the twelfth day of July in the year nineteen hundred and nineteen, pronounced the following judgment: "It is established that the public cult rendered to the Servant of God Luke Belludi has been practiced from time immemorial, that is, before the year 1534, without interruption, and has happily continued to this day; therefore, we do not see any impediment to his being included among the cases exempt from the aforementioned decrees of Pope Urban VIII." With all these documents from the Ordinary Tribunal of Padua presented to the Sacred Congregation of Rites, and with the writings of the Servant of God also reviewed and

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approved by decree on February 27, 1924, and with a decree issued on June 16, 1926, concerning the handling of this cause according to the old order of law that was in force before the year 1912, when nothing stood in the way of proceeding further, at the urging of the Reverend Father Joseph Vicari, of the Order of the Friars Minor Conventual, and the promoter of the cause, and with the earnest request of the Most Reverend Father Alfonso Orlich, the General Minister of the same Order, and even more so because the bodies of Saint Anthony and his companion, the Blessed Luke, are religiously guarded by the Friars Minor Conventual from the beginning until now in the Basilica of Padua, His Eminence and Most Reverend Father Anthony Cardinal Vico, Bishop of Porto and Saint Rufina, the Promoter and Relator of this cause, in the assembly of the Ordinary of the Sacred Congregation of Rites, convened at the Vatican, proposed the following question to be discussed and decided upon: Should the judgment pronounced by the Illustrious and Reverend Bishop concerning the Servant of God of Padua, regarding the cult of Luke Belludi, or regarding the case exempt from the decrees of the Most Holy Pope Urban VIII, be confirmed in this instance and for the purpose in question? And the Eminences and Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Promoter, and after hearing the voice and written opinion of the Reverend Father Charles Salotti, the General Promoter of the Faith, and after careful deliberation,

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - Official Commentary 216 ter, after deliberation, they judged it necessary to write: "Affirmative, that is, to confirm the judgment of the Most Reverend Bishop of Padua." On May 17, 1927. Subsequently, these matters were reported to our Most Holy Lord Pope Pius XI by the General Promoter of the Faith, and His Holiness approved and ratified the rescript of the Sacred Congregation of Rites, on May 18, 1927. A. CARD. VICO, Servant of God, Archbishop of Porto and Santa Rufina, Prefect. L.S. Angelus Mariani, Secretary.

[*Latin ed. p. 217*]

ACTS OF THE ROMAN ROTA OF THE HOLY ROMAN ROTA OF WESTMONASTER, NULLITY OF MARRIAGE, Pope Pius XI, happily reigning, during the sixth year of his pontificate, on April 11, 1927, the Most Reverend and Most Learned Fathers Julius Grazioli, Francis Parrillo, and Francis Solieri, Auditors in turno, in the case of Westmonaster – Nullity of Marriage – between Mr. William Marconi, plaintiff, represented by his legitimate and duly appointed procurator, Mr. Nazareno Fer-rata, advocate, and Mrs. Beatrice O'Brien, the defendant, with the Reverend Father Joseph Trezzi, Defender of the Bond ex officio, having intervened and participated in the case, rendered the final judgment in the appeal.

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William Marconi, the plaintiff in the case, distinguished by his senatorial dignity in the Italian Kingdom, but far more widely known for his inventions in the field of radiotelegraphy, met the defendant, Mrs. Beatrice O'Brien, for the first time at the end of the year 1903, when he was staying on the island commonly called Brownsea, in Dorset. Captivated by her, he immediately sought her hand in marriage. However, the young woman resisted his advances at that time, "because," as she herself said, "I did not feel that I loved him enough." But the following year, when both William and Beatrice met again on the island, and William once again made his proposal, her resistance finally yielded. Thus, after the betrothal, on March 16, 1905, the marriage was celebrated before an Anglican minister in the church of St. George, in London. Although born in Italy from Catholic parents and baptized in the Catholic religion, William, having been educated by his mother in the Anglican nation and religion, in fact adhered to Anglicanism. The spouses, although not always with the perfect harmony that befits betrothed, lived together until the year 1918. Then, they separated from each other, ceasing their common life; and since then, Beatrice has adhered to another man, giving William the opportunity to seek a divorce.

[*Latin ed. p. 218*]

Acts of the Apostolic See - Official Commentary 218, concerning a petition. This matter, originating in Fiume, was declared on February 12, 1924. William presented a petition to the Most Reverend Archbishop of Westminster, in which he requested that he institute a cause for the nullity of his marriage, so that, if he wished, he might enter into a new marriage before the Catholic Church. It is to be known that, from the beginning, the marriage between Beatrice and William was not very pleasing to Beatrice's relatives, especially her mother. It seemed to Beatrice's mother that her daughter did not love William strongly enough to live with him happily for the rest of her life. Furthermore, the man in this case was from a foreign nation and, moreover, was baptized in the Catholic Church; therefore, she did not consent to the marriage until William promised that he would not prevent her from seeking a divorce, should the marriage prove unhappy. Under this condition, which Beatrice accepted, the marriage was celebrated. Therefore, William, having agreed to these terms, brought a suit for the nullity of his marriage with Beatrice before the Westminster ecclesiastical court, alleging a defect of consent due to the condition imposed, which was contrary to the essence of marriage. In the proceedings instituted, on October 27 of the following year, that is, 1926, a judgment was issued, declaring that the marriage was null. Following this judgment, as is customary, the Defender of the Bond appealed to our Sacred Congregation. The cause is therefore presented again today – after the actor and the defendant, having been heard again at the request of the Defender of the Bond, – under the usual formula of inquiry: "Does the nullity of the marriage exist, in law?" In

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law. – "Marriage is the legitimate manifestation of consent between persons legally capable, which no human power can supply," thus canon 1081 § 1. But spouses cannot consent to marriage in any way, but only according to the nature of the same marriage. Therefore, although the consent of the spouses is always presumed to be in conformity with the words or signs used in celebrating the marriage, as taught by canon 1086 § 1, nevertheless – the same canon continues in § 2 – "if either party, or both, excludes the marriage itself, or all right to conjugal intercourse, or any essential property of marriage, by an act of positive will, the marriage is invalid." Indeed, simulation can occur in marriage, which may be either total or partial, either by rejecting the marriage itself when it is being contracted, or by rejecting one of those things which are called the goods of marriage. Three things are enumerated: the good of procreation, the good of fidelity, and...

[*Latin ed. p. 219*]

The Roman Rota, section 219, concerning the good of the sacrament. The first [element] pertains to the primary end of marriage; the other two are properties of the same nature, namely, unity and perpetuity, or indissolubility. For, in any contract, the contract itself can be distinguished from the obligations that derive from it, and these from their fulfillment; thus, it can happen that someone who contracts in a simulated manner either invalidates internally the contract itself, or the obligations derived from it, or the fulfillment of these obligations. Indeed, according to all Doctors, in the third of these hypotheses the contract is valid, but not in the other two. As the learned D. A. Nibale rightly observes, *Summa Theologica Moralis*, II, n. 412: "What is a contract if not entering into an obligation? Therefore, he who does not wish to contract, and he who does not wish to be obligated, does not contract, is not obligated; he deceives, and is only bound to cause damage." Therefore, it is clear that, as stated above in canon 1086, a marriage is invalid only when "either one or both parties, by an act of positive will, exclude marriage itself, or every right to conjugal acts, or some essential property of marriage." For it clearly indicates that, in order to invalidate a marriage, the spouses must exclude either marriage itself, or the obligations that derive from it, and not merely their fulfillment. However, it must be carefully noted that not all obligations that arise from the matrimonial contract, or, better, not all of its goods, are of the same nature, so that in them the obligation can be distinguished from its fulfillment, or the right from its use. In the case of indissolubility, or in the good of the sacrament, this distinction does not apply. Let us hear the words of the Divine Thomas, who, in *Summa Theologica, Supplement*, q. 49, art. 3, investigating whether the sacrament is principal among the goods of marriage, says: "Something can be said to be principal in relation to another in two ways, either because it is more essential, or because it is more dignified... If it is said to be principal because it is more essential, then

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it must be distinguished, because faith and offspring can be considered in two ways: in one way in themselves, and thus they pertain to the use of marriage, through which offspring is produced and the conjugal pact is maintained. But indissolubility, which the sacrament imports, pertains to marriage itself, in its own nature; because from the very fact that, by the conjugal pact, the spouses give each other their power in perpetuity, it follows that they cannot be separated, and therefore marriage is always found with indissolubility, but it is found without faith and offspring, because the existence of a thing does not depend on its use. And according to this, the sacrament is more essential in marriage than faith and offspring. In another way, faith and offspring can be considered according to what they are in their principles, so that, for offspring, the intention of procreation is taken, and for faith, the duty of maintaining fidelity..." and thus, taking faith and

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Commentarium Officiale: "proles, constat quod proles est essentialissimum in matrimonio et secundo fides et tertio sacramentum." It follows that, whenever a question arises concerning the validity of a marriage due to the exclusion of the bond of perpetuity, it suffices to establish that the same bond of perpetuity was positively excluded by an act of the will, without further investigation. The same applies to the good of the offspring and to the good of faith, whenever these goods were not simply excluded by a positive act of the will, but rather by a condition absolutely necessary for the agreement regarding the marriage, or by a pact entered into by the spouses. In such cases, if it is established from the acts that these matters were excluded, it is considered not that the obligation to fulfill the marriage has been excluded, but that the obligation itself has been altered. Hence, in the Code of Canon Law, canon 1092 states absolutely: "A condition once imposed and not revoked... if it concerns the substance of marriage, it renders it invalid." Cf. c. fin. De cond. appos., 4, X; Lehmkuhl, Theol. mor., vol. II (ed. 1910), n. 879, 3°. In short. From the acts of the case, it is clearly evident that the marriage was entered into with the will, indeed with a pact between the spouses, to resort to divorce, if things did not go well, so much so that even the Defender of the bond did not dare to absolutely deny it. Let the testimony of the Actor be heard: "During the time of the 'fiançailles,' I began to have serious doubts as to whether the proposed marriage would result in a happy marriage, for the reason that I felt doubtful as to whether Miss O'Brien cared for me sufficiently. I expressed my views and feelings to her, and she also confirmed that she was not entirely sure of herself regarding her feelings towards me. However, I declared to her that in the unfortunate event that the marriage would not be happy, we could resort to a divorce proceeding, and she agreed with me regarding this possible measure. The subject troubled my mind greatly at that time, and I recall mentioning it to my mother, who is now deceased, to

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a close friend, and to some of my relatives. I also mentioned the fact to the mother, then living, of Miss O'Brien, and I believe that Miss O'Brien mentioned it to some of her relatives. The memory of what occurred between us at that time leaves me with the impression that her mother thought that if we entered into an indissoluble marriage, as marriage is in the Catholic Church, she would not have consented to the marriage, nor would she have approved of it." William, or Guilelmus, repeats this several times, either in his first interrogation in the answers to questions V and VI, or in the supplementary investigation, held here in Roma, in which, when questioned by the official regarding the matter, he responded: "The reservation that I made to use the law of divorce was not a vague idea, but..."

[*Latin ed. p. 221*]

The Roman Rota has been presented with a serious and definite proposal from my will. I recall that I expressed to my wife the intention of seeking a divorce, in the event that our marriage should not prove happy; my wife fully accepted this, so that the marriage was entered into with this agreement or mutual understanding. Although not with the same clarity, especially in her first deposition before the Spoleto court, Beatrice nevertheless affirmed the same. Indeed, she states that she and William did not greatly welcome the marriage, neither to her nor to her family, to such an extent that it was even considered whether the marriage should or should not be broken. Furthermore, she states that William did not conceal this state of affairs, and therefore he was obliged to declare to Beatrice's mother that he would not oppose the use of the law of divorce, should the union of their lives prove impossible over time. Thus, Beatrice's words: "My family, and especially my mother, strongly opposed this marriage of mine, for reasons of nationality, and because it seemed to have been arranged without much reflection. I did not return the engagement ring, as my family wished, because I insisted on my intention, and because I felt that I loved him enough to unite in marriage with him, even though I was not fully in love with him. And Mr. Marconi was aware of these sentiments and dispositions of mine. In the family, there was talk from that time on of the possibility of our divorce, given the concerns that were aroused by the marriages that had turned out unhappily for other members of my family. However, I thought that the marriage would not be broken, otherwise I would not have entered into it... Mr. Marconi had to assure my mother that, in the event of a conflict between him and me, he would agree to a divorce, according to the law and the Anglican confession. And he did this also out of his own conviction, since he himself professed the Protestant faith, having been raised by his Protestant mother, although he was baptized in Italy, according to the Catholic rite, because he was born of a Catholic father... I conclude that both I and, I believe, Mr. Marconi, entered into our marriage according to the provisions of the law and the Anglican confession, to which divorce is

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permitted, although at that time there was no thought of divorcing."

However, these matters must not be understood as stemming from a simple theoretical error regarding the dissolubility of marriage, without any influence on the will. For Beatrice continues, responding to a subsequent question from the judge: "We were both convinced of the possibility of divorce, as I have said above; but Mr. Marconi had to assure my mother that he would not stand in the way of a possible request for divorce from me. This was the only agreement that existed between Mr. Marconi and myself."

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary: "family. And some of my brothers and sisters knew this, namely Eonough, Clare, Moira, and Barney." Beatrice then used the word "agreement" to signify that which had been discussed between her mother and William, at that time, or before the celebration of the marriage. If she affirms this, and adds that, besides this, no other agreement existed, she also states that the object of this agreement was that William "would not have opposed a possible request for divorce" from Beatrice, and furthermore, that whether Beatrice or William "were of the opinion of divorcing," it necessarily follows that this possibility was also discussed between the betrothed. But if any doubts could be held about the meaning of the agreement due to things that she had sometimes even affirmed in her initial deposition, these are entirely removed after she was questioned again officially. In her second interrogation, Beatrice not only recalled again that her mother had not approved of the marriage with William, "either because he was a foreigner, that is, Italian, or because she believed that I was not 'in love enough' with him," but she also added: "Therefore, 'my mother allowed the marriage with the condition accepted by Mr. Marconi of using divorce, if, after the marriage was celebrated, things did not 'go well.' It was only to reassure my mother that Mr. Marconi wanted to declare that he would resort to divorce, but also to reassure me, 'so I also spoke with my fiancé' about it." Therefore, she restates the requirements of the nature and terms of the agreement: "I do not 'remember the precise terms with which it was agreed between me and my fiancé, and between these and my mother, to divorce, if the marriage were to be unhappy. Certainly, there was an agreement between me and Mr. Marconi, and between him and my mother, and this agreement was not vague, as it could have been for any other marriage, based precisely on English customs; but it was determined by the special circumstances of the case, given that he was an Italian, baptized Catholic, and therefore could be opposed to divorce. Indeed, my mother did not demand a similar declaration from the fiancés of my other sisters, precisely because they were English and Protestant... Certainly, since it was an agreement, it was also accepted by me." When the objects of the agreement, which she had

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affirmed in her previous deposition, were presented to her, namely: "Mr. Marconi and I excluded in the act 'of getting married the possibility that one day we would separate'," she declared the meaning of these words as follows: "The meaning of my words is this, that neither 'I, nor, as far as I believe, Mr. Marconi, celebrated the marriage 'with the intention already decided to do so and then to divorce, which would have been ridiculous; but with the reservation or agreement of actually resorting to divorce 'if it were necessary.'" And in truth, in the same previous deposition of Beatrice,

[*Latin ed. p. 223*]

In the Roman Rota, after the aforementioned statements, concerning which Beatrice was specifically questioned in the supplementary investigation, the following further statements, as already seen above, were made by the same Beatrice: "We were both convinced of the possibility 'of divorcing.' Therefore, Beatrice did not refuse the actor. Furthermore, and this is certainly of the greatest importance, all the witnesses, first and foremost those who are Beatrice's relatives, support the same actor. 'It was thus. There was 'an intention, which I understand was a verbal agreement. I know this 'in this way. I was the eldest son of my mother, living in the house 'with my sister. My mother told me that she was anxious about the 'proposed marriage, that her daughter had told her that she was not 'sure of herself regarding 'the happiness of the future marriage, if it 'took place. I told my mother that my 'sister could obtain a divorce if it 'became necessary, even though she was 'marrying a foreigner. My mother spoke to me 'about this, I believe, because she knew that I 'was a lawyer and that I 'was supposed to be correct on this matter... At a later date, before the 'marriage, she told me that her daughter had 'told her that she had arranged with Mr. Marconi 'that they would ask for a divorce if the 'marriage became a 'failure.' Thus, Mr. Donough O'Brien, Beatrice's older brother, who then adds that the same thing had been made clear to him by his sister before the marriage. Nor is Beatrice's sister, Lady Moira Bathurst, any different: 'I introduced Mr. Marconi to my sister - so the witness - and she 'loved him, but was not 'in love with him, 'while he was 'in love with her. He mentioned to me, 'one or two times, 'this intention of having a divorce if the 'marriage was not happy: which was 'possible in our Church... My sister also 'mentioned it to me. 'My mother would never have 'allowed the marriage if she had 'thought that it would be 'irrevocable if it was not 'successful. The agreement was 'after they were 'engaged.' According to the witnesses on the plaintiff's side, and especially the Marquis Aloysius Solari, who testifies: 'I remember that Mr. Marconi told me that 'he had 'an agreement with his fiancée, that 'in case the marriage was not 'happy, 'he would be 'divorced... He told me this before the 'marriage, when he was 'engaged, 'I don't remember the exact 'date.' Therefore, it cannot be doubted that William, before

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the celebration of the marriage, either with Beatrice or with her mother, agreed to dissolve the marriage if it should be necessary. But this does not suffice to conclude that the marriage is null in this case. For, indeed, the spouses could subsequently revoke the agreement, or the condition previously stipulated regarding the dissolution of the marriage, either at the very celebration of the marriage, or even afterwards. Three things must be diligently kept in mind in this case: and the marriage...

[*Latin ed. p. 224*]

The Acts of the Apostolic See record that William and Beatrice were married according to the Anglican rite, in which the spouses read a formula, by which they explicitly promise each other fidelity until death; and that the marriage itself took place in Lendini, where the Tridentine law regarding the essential form to be used in marriage had never been promulgated; and that in the year 1905, when the decree "Ne temere" had not yet been issued. Therefore, the spouses could have revoked the agreement, and then have the marriage considered valid, as the Defender of the Bond claimed they had done. It is therefore necessary to investigate further whether there is evidence in the records of such a revocation; for a revocation is an act, and acts are not presumed but proven. Thus, the special Commission of the Most Eminent and Reverend Fathers in Versailles, concerning the Nullity of Marriage, on August 2, 1918, (cf. Acts of the Apostolic See, vol. X, p. 389). Indeed, it is certain that the initial agreement was not revoked during the actual celebration of the marriage. Regarding this matter, the plaintiff's counsel rightly pointed out that the presumption of a revocation of a condition or agreement entered into by the spouses, contrary to the essence of marriage, can be raised more readily in a Catholic marriage than in a Protestant one. For while Protestants, either by law or at least in practice, admit of divorce, the Catholic Church utterly rejects it. Moreover, as stated in the exposition of the law, marriages celebrated according to the sacred canons are declared null, if, although celebrated according to the Catholic rite, they were entered into with a preliminary condition or agreement for the exclusion of one or the other from the benefits of marriage. It is not, however, the case that in the Anglican Church, spouses must read a formula during the marriage ceremony, in which they promise each other fidelity until death. For if this concerns a rite or ceremony that the spouses must perform, not spontaneously, but necessarily, and to which the very practice of the Anglican Church contradicts, since it blesses new marriages of those who have availed themselves of the law of divorce. For as much therefore as these things cannot be contradicted, you ought to be quiet and to do nothing rashly. But furthermore, it is positively established, despite the contrary formula, that the spouses in this case did not wish to revoke what they had previously agreed upon. Beatrice herself, although she asserted that she celebrated the marriage with the intention "of remaining

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with my husband for all my life," and that she also tried to make it so in fact, nevertheless added: "however, despite my 'intention of living with my husband forever, I did not revoke or 'withdraw the agreement that I had previously had with him, to resort 'to divorce if the cohabitation proved to be absolutely impossible.'" Likewise, William, who, as he had already testified in his previous interrogation, declared even more explicitly in the supplementary investigation: "I knew, even before celebrating the marriage, the formula of the 'celebration itself in use in the Anglican Church. Indeed, I would have having liked to avoid 'the celebration of the religious marriage, or at least to pronounce the 'ritual formula prescribed; but both things were impractical."

[*Latin ed. p. 225*]

The Roman Rota declared it "impossible"; therefore, I decided to proceed, considering that, in fact, the Anglican Church tolerates divorce and blesses the new marriages of the divorced. The formula therefore used by the Anglican Church concerning the "indissolubility of marriage," as with other things, has a value more ritual than binding in an absolute sense; therefore, I kept in my mind the intention of resorting to the law of divorce in the case, and in this sense, I pronounced the formula."

Furthermore, the decision of the Sacred Congregation of the Holy Office is relevant, which perfectly applies to the case in question. Indeed, it is customary for the formula to be used in the celebration of marriage among Calvinists, in which the spouses consent to a perpetual bond until one or the other remains faithful, and since May 28, 1754, the Sacred Congregation of the Holy Office declared such marriages invalid. The Sacred Congregation then asked what should be thought of the marriages of Catholics, if, notwithstanding the formula used by the Calvinists, they intend in good faith to contract marriage in the eyes of the Church. And the Sacred Congregation, on May 22, 1840, responded: "In the case as described: Affirmative, that is, the marriage between two Catholics, who contract marriage in the eyes of the Church, is valid and indissoluble, provided there is a declaration from the contracting parties."

It is therefore clear that from the formula used in the celebration of marriage, before a Protestant minister, it cannot be deduced that the previous intention of the contracting parties, which was contrary to the formula, has been revoked. But neither did the spouses, as long as married life lasted, revoke the agreement they had previously made. They did not have the opportunity to do so, and consequently, the marriage was considered valid, either because William was always uncertain whether Beatrice truly loved him, so that, seven years after the beginning of the marriage, in the year 1912, he considered the possibility of introducing a cause for divorce; or because, only after the separation, both spouses, Beatrice in particular through the ecclesiastical process, learned that

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their marriage was null. This, of course, is not surprising. For Catholics, even though they know very well that marriage is indissoluble, are often ignorant of this, all the more so for spouses raised in heresy, who also theoretically believe that marriage can be dissolved. Therefore, credence can be given to Beatrice's statement: "I add that, given my upbringing as a Protestant, I did not give to the reservation I made regarding resorting to divorce, all the importance that it had in itself and would have had for a Catholic"; although she was, as her brothers and sisters testify, very insistent, and her declarations, or rather, her anxieties, about whether she would achieve happiness in marriage with William, led to an agreement regarding the dissolution of the marriage. However, it is clear that it cannot even be conceived that anyone would consider valid that which is of whose existence or validity.

[*Latin ed. p. 226*]

The official commentary of the Acta Apostolicae Sedis leaves no room for doubt, since nothing is more contrary to consensus than error. Sánchez, De Matrim., book I, part V, chapter 18, paragraph 5. Moreover, all witnesses, and spouses worthy of faith, testify, and their statements confirm, not only regarding the agreement entered into between the spouses against marriage, seeking divorce if necessary, as has been seen above, but also regarding the persistence, or non-revocation, of this agreement. The defender of the marriage, unable to deny either the existence of the agreement between the spouses to dissolve the marriage, or the ignorance of the spouses regarding the nullity of the marriage, in order to somehow defend the bond, resorted to hypotheses that lack foundation. He assumed that the marriage had been contracted in a case under a suspensive condition, which could be purified over time, namely, under the condition of the happiness of the spouses, to be obtained in the marriage. However, the plaintiff's advocate rightly pointed out that the added clause "si le mariage n'était pas heureux" did not signify a condition under which consent was given for the marriage; but rather, it was the reason for which the agreement had been entered into between the spouses, and therefore, it was to determine the execution of that very agreement. Therefore, in this case, the consent for the marriage did not remain in suspense, so that it might become valid through the purification of the condition, but rather, it was vitiated from the beginning, or rather, it was null; Likewise, the defender of the marriage considered it appropriate to apply the principles of law to the case that were in force before the promulgation of the decree "Ne temere," regarding marriages that were contracted in places where the chapter "Tametsi" of the Council of Trent had not been published, when they had been entered into under the impediment of fear. These marriages, once the impediment ceased, or the fear was removed, could be validated by the marital act, and by the long-lasting peaceful and tranquil cohabitation, provided that the party who

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experienced the fear knew for certain that the marriage was initially null, and the other party had not, in the meantime, revoked their consent in fact. Quite the opposite is true in one and the other case. Marriages that were null due to the cause of fear in places where the chapter "Tametsi" of the Council of Trent was not in force, were validated when the spouses began to live together peacefully, whereas, on the other hand, when a marriage is null due to the lack of consent because of an added agreement to dissolve it in the event of unhappiness, it can only be validated when the execution of the added agreement is enforced, or when the spouses are no longer happy; but then, most certainly, the conditions are lacking from which it can be presumed that the spouses have withdrawn from the initial agreement, even if they have intercourse with each other. Furthermore, in the case in question, as has been seen, there was a lack of any renewal of consent on the part of the spouses, just as there was a lack of knowledge on their part of the nullity of the marriage initially entered into, from which alone the renewal of consent could have begun and taken effect. Gasparri, De matrim., number 1397; Schmalzgr. in l. I, part V, title I, De sponsal., number 421.

[*Latin ed. p. 227*]

The Roman Rota. Having considered all matters both in law and in fact, We, the undersigned Auditors of Tournon, sitting as a tribunal, and with only God before our eyes, invoking the name of Christ, We determine, declare, and definitively pronounce, in response to the proposed question: "Affirmative," or "that the marriage is null." Furthermore, We decree that all judicial expenses shall be borne by the Plaintiff. Thus We pronounce, commanding the Ordinaries of the places and the ministers of the tribunals to whom this pertains, to enforce this Our definitive sentence, and against those who resist, to proceed according to the sacred canons, especially book I, title XVII, and canons 1987 and following of the Code of Canon Law, employing those executive and coercive means which they shall deem most suitable and efficacious for the circumstances. Given in Rome, in the Seat of the Tribunal of the Holy Roman Rota, on the 11th of April, 1927. Julius Grazioli, President. Franciscus Parrillo. Franciscus Solieri. Folio 68. From the Chancery, on the 30th of April, 1927. Rev. T. Tani, Notary.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites, Tuesday, May 3, 1927, before the Most Reverend and Venerable Cardinal Andrea Frühwirth, Promoter of the Cause of Beatification and Canonization of the Servant of God, Father Corrado of Parzham, a lay professed of the Order of the Capuchin Minor Friars, the Preliminary Congregation of Sacred Rites was held, in which the Reverend Prelates Officials and the theological Consultors of the

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same discussed the doubt concerning the heroism of the virtues exercised by the aforementioned Servant of God.

Tuesday, May 17, 1927, in the Apostolic Palace of the Vatican, the Ordinary Congregation of Sacred Rites was held, in which the following matters were presented to the judgment of the Most Reverend and Venerable Cardinals, members of the same:

I. Introduction of the Cause of Beatification and Canonization of the Servant of God Mary of Jesus Crucified, a religious professed of the Order of Discalced Carmelites.

II. Confirmation of the worship rendered for a long time to the Servant of God Luca Belludi, companion of St. Anthony, called Blessed.

III. Resummation of the Cause of Canonization of the Blessed Andrea Hubert Fournet, priest, founder of the Institute of the Daughters of the Cross, called the Sisters of St. Andrea.

IV. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Andrea Hubert Fournet, priest, founder of the Institute of the Daughters of the Cross, called the Sisters of St. Andrea.

V. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Martyrs Lodovico Francesco Hebert, Francesco Lefranc, Carlo Geremia Beraud du Pérou, and Pietro Claudio Pottier, of the Congregation of Jesus and Mary.

VI. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Beatrice de Silva, Foundress of the Religious Franciscan Sisters of the Most Holy Conception.

VII. Concerning the granting and approval of the Office and Mass proper of the Blessed Emmanuele Ruiz and seven companions of the Order of the Minor Friars.

VIII. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Stilla, Virgin, called Blessed.

IX. Concerning the granting and approval of the Office and Mass proper in honor of St. Giovanni Eudes, Apostolic Missionary and Founder of the Congregation of Jesus and Mary, as well as of the Order of the Blessed Virgin Mary of Charity.

X. Concerning the granting and approval of the proper Preface in honor of St. Romuald, Abbot, Founder of the Order of the Camaldolese Hermits.

XI. Concerning the revision of the writings of the Servant of God Maria Rafols, Virgin, Foundress of the Sisters of Charity of St. Anne.

XII. And finally, concerning the new revision of the writings of the Servant of God Anna Caterina Emmerich, a religious professed of the Order

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of the Augustinian Hermits.

[*Latin ed. p. 229*]

From the Roman Curial Diary, May 24, 1927, Tuesday, in the Apostolic Palace at the Vatican, with the presence of the Most Eminent and Reverend Cardinals, and with the votes of the Most Reverend Prelates and theological consultants, who comprise the Sacred Congregation of Rites, a preparatory session was held to discuss the matter concerning the heroic exercise of virtues by the Venerable Servant of God, Joanna Delanoue, Foundress of the Sisters of Saint Anne, known as the Sisters of Providence.

SECRETARY OF STATE, BY APOSTOLIC BREVES:

The Holy Father Pius XI, may He reign happily, deigned to appoint:

April 14, 1926:

Most Reverend Anthony Zecchini, titular Archbishop of Mira, Apostolic Nuncio to Latvia.

Assistant to the Holy See:

May 5, 1927:

Most Reverend Charles Fritz, Archbishop of Freiburg im Breisgau.

Apostolic Protonotaries *ad instar participantium*:

January 20, 1927:

Most Reverend Felice Carabellese, of the diocese of Molfetta.

Most Reverend Agnello Mannato, of the archdiocese of Naples.

February 4:

Most Reverend Michele Jetti, of the same archdiocese.

Most Reverend Eliseo Maia, of the diocese of Biel.

March:

Most Reverend Andrea Hlinka, of the diocese of Scepusio.

Most Reverend Agostino Saint-Amans, of the diocese of Costantina.

April 25:

Most Reverend Peter Sommario, of the archdiocese of Milan.

May 9:

Most Reverend Ferréol Tuloup, of the diocese of Autun.

May 17:

Most Reverend Louis Pelin, of the same diocese.

Prelates of His Holiness:

February 4, 1927:

Most Reverend Borneo Galli, of the archdiocese of Pisa.

February 26:

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Most Reverend Anthony de Sousa Neves, of the archdiocese of Diamantina.

March 1:

Most Reverend Emilio Vasari, of the Prelature Nullius of Saint Lucia del Mela.

March 9:

Most Reverend Vendelino Huska, of the diocese of Scepusio.

Most Reverend Joseph Vojticek, of the same diocese.

Most Reverend John Stukner, of the same diocese.

Most Reverend Salvatore Natucci (Boma).

April 5:

Most Reverend Agostino Oxilia, of the archdiocese of Genoa.

April 9:

Most Reverend Thomas James Eooney, of the diocese of Sandhurst.

April 25:

Most Reverend Joshua Guida, of the archdiocese of Naples.

April 30:

Most Reverend James Lombardi, of the diocese of Ventimiglia.

May 3:

Most Reverend Albert Laurent, of the archdiocese of Besançon.

May 6:

Most Reverend Agostino Trepy, of the same diocese.

Most Reverend Ernest Boucher, of the same diocese.

Most Reverend Peter David, of the diocese of Evreux.

[*Latin ed. p. 230*]

Acta Apostolicae Sedis - Official Commentary 230, 10 May 1927. Monsignor Francesco Chauvillard, of the Archdiocese of Lyon.

12 » » Monsignor Ferdinando Paes de Figueiredo, of the Diocese of Guardia.

» » » Monsignor Giovanni J. Dougherty, of the Diocese of Wilmington.

» » » Monsignor Edoardo Mikle, of the same Diocese.

13 » » Monsignor Casimiro Stefano Saulys, of the Archdiocese of Kaunas.

16 » » Monsignor Claudio Boudelier, of the Diocese of Moulins.

18 » » Monsignor Giovanni Enekes, of the Diocese of Agria.

» » » Monsignor Giovanni Benedetto Maria Siebert, of the Diocese of Metz.

18 » » Monsignor Ernesto Ferrano, of the Archdiocese of Milan.

20 » » Monsignor Giuseppe Joch, of the Diocese of Newark.

HONORS: With Apostolic Briefs, the Most Holy Father Pius XI, reigning

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happily, deigned to bestow:

The Order of the Holy Sepulchre, with Plaque: 27 April 1927. Upon the Right Honorable Count Adolfo di Bnin Bninski, of the Archdiocese of Gnesen and Posen.

The Order of the Holy Sepulchre: 4-6 May 1927. Upon the Right Honorable Cesare De Madariaga y Rojo (Spain).

Upon the Right Honorable Luigi Hirschbühl, Colonel commanding the Pontifical Swiss Guard.

The Knighthood of the Order of the Holy Sepulchre: 3 May 1927. Upon the Right Honorable Doctor Giuseppe Bugatto (Rome).

Upon the Right Honorable Lodovico Haas, Major in the Pontifical Swiss Guard.

The Grand Cross of the Order of Saint Gregory the Great, civil class: 8 October 1925. Upon the Right Honorable Count Ferdinando Leonzio De Montenon, of the Archdiocese of Paris.

The Order of Saint Gregory the Great, civil class: 6-13 August 1926. Upon the Right Honorable Tommaso Giuseppe Purcel (Australia).

April 1927. Upon the Right Honorable Stanislao de Lagowiec Szczaniecki, of the Archdiocese of Gnesen and Posen.

May » Upon the Right Honorable Emiro Giamil Chehab, of the Maronite Patriarchate of Antiochia.

» » Upon the Right Honorable Emilio Goethals, of the Diocese of Bruges.

» » Upon the Right Honorable Doctor, Knight Raffaele d'Andria (Rome).

» » Upon the Right Honorable Lawyer Ferdinando Brard, of the Diocese of Séez.

» » Upon the Right Honorable Lawyer Lodovico Moulinet, of the same Diocese.

» » Upon the Right Honorable Gustavo Singher, of the Diocese of Le Mans.

» » Upon the Right Honorable Count Giorgio Meunier du Houssoy, of the same Diocese.

[*Latin ed. p. 231*]

Diarium Romanae Curiae 231. The Order of Saint Gregory the Great, military class, May 6, 1927. To Mr. Giorgio De Sury D'Aspremont, Lieutenant Colonel in the Pontifical Swiss Guard.

To Mr. General Emiliano Darde, of the diocese of Le Mans.

The Knighthood of the Order of Saint Gregory the Great, civil class: February 4, 1927. To Mr. Professor Onofrio Mastropasqua, of the diocese of Molfetta.

To Mr. Giuseppe Skoluda, of the Apostolic Administration of Tirnava.

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To Mr. Martino Murin, of the same Apostolic Administration. March 11.

To Mr. Lamberto Giuseppe Leonardo Maria De Gruyter, of the Apostolic Vicariate of Suriname.

To Mr. Teodoro Hollande, of the Archdiocese of Cambrai. April 21.

To Mr. Architect Giuseppe Kiss, of the Archdiocese of Strigonia. April 23.

To Mr. Doctor Augusto Pichard, of the diocese of Evreux. April 27.

To Mr. Giorgio Vetck, of the diocese of Vesprimia. May 2.

To Mr. Antonio Aunos y Perez (Spain).

To Mr. Urbano Poucet, of the diocese of Grenoble. May 7.

To Mr. Giulio Maës, of the diocese of Lille.

To Mr. Enrico Maës, of the same diocese.

To Mr. Lawyer Carlo Delucenay, of the diocese of Autun. May 9.

To Mr. Paolo Pinette, of the same diocese. May 10.

To Mr. Giacomo Cavicchioli, of the Archdiocese of Modena.

To Mr. Elio Monzoni, of the same Archdiocese. May 12.

To Mr. Leone Serviere, of the Archdiocese of Lyon.

To Mr. Giovanni De Montgolfier, of the diocese of Viviers.

To Mr. Giuseppe Plantevin, of the same diocese.

To Mr. Guglielmo Lapierre, of the diocese of Le Mans. May 19.

The Knighthood of the Order of Saint Gregory the Great, military class: April 21, 1927. To Mr. Commissioner Enrico Vannier, of the diocese of Quimper. May 6.

To Mr. Martino Baggenstos, Captain in the Pontifical Swiss Guard.

To Mr. Enrico Ruppen, Captain in the Pontifical Swiss Guard.

The Order of Saint Sylvester Pope: February 27, 1927. To Mr. Doctor Giuseppe Pfleger, of the diocese of Ratisbon.

To Mr. Doctor Ottone Hipp, of the same diocese.

To Mr. Doctor Edoardo Klug, of the same diocese.

To Mr. Carlo Clos, of the same diocese. April 28.

To Mr. Knight Mario Gregorj (Boma).

To Mr. Anselm Capozza, of the diocese of Naila. May 4.

To Mr. Esteban Gómez Gil (Spain).

The Knighthood of the Order of Saint Sylvester Pope: April 21, 1927. To Mr. Valentino Köhler, of the diocese of Würzburg.

[*Latin ed. p. 232*]

Acts of the Apostolic See - Official Commentary

MAGGIORDOMATO DI SUA SANTITÀ

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By order of His Holiness, Pope Pius XI, may He reign happily, the following were appointed:

Secret Chamberlains in Ordinary:

March 24, 1927

April 22, 1927

May 4, 1927

May 5, 1927

May 7, 1927

May 9, 1927

May 21, 1927

Most Reverend Monsignor Giuseppe Goubran, Coptic parish priest of Alexandria.

Most Reverend Monsignor Sigismondo Kursinszky, of the diocese of Szatmár.

Most Reverend Monsignor Giuseppe Romano, of the archdiocese of Naples.

Most Reverend Monsignor Rodolfo Gerg, of the archdiocese of Munich of Bavaria.

Most Reverend Monsignor Gustavo Götzel, of the same archdiocese.

Most Reverend Monsignor Guglielmo Leffers, of the diocese of Osnabrück.

Most Reverend Monsignor Giuseppe Foley, of the diocese of Springfield (Illinois).

Most Reverend Monsignor Guglielmo Sloan, of the same diocese.

Most Reverend Monsignor Amos E. Giusti, of the same diocese.

Most Reverend Monsignor Giacomo Bordone, of the diocese of Asti.

Most Reverend Monsignor Antonio Hromada, of the diocese of Scepusio.

Most Reverend Monsignor Alessandro Horvath, of the same diocese.

Most Reverend Monsignor Emidio Spina (Rome).

Secret Chamberlains of Sword and Mantle in Ordinary:

April 25, 1927

Mr. Count Ignazio Dembowski, of the Latin archdiocese of Leopoli.

May 4, 1927

Mr. Count Krister Mörner de Morlanda (Sweden).

May 6, 1927

Mr. Count Benigno Melzi d'Eril, of the Dukes of Lodi, of the archdiocese of Milan.

Chamberlains of Honor in Peacock Blue Dress of His Holiness:

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April 27, 1927

April 30, 1927

May 6, 1927

May 13, 1927

May 21, 1927

Most Reverend Monsignor Enrico Rechberger, of the diocese of Linz.

Most Reverend Monsignor Francesco Goldstein, of the archdiocese of Vienna.

Most Reverend Monsignor Giovanni Grill, of the same archdiocese.

Most Reverend Monsignor Venceslao Lustig, of the diocese of Budweis.

Most Reverend Monsignor Romano Volpini, of the diocese of Montefiascone.

Most Reverend Monsignor Angelo Bramini (Rome).

April 30, 1927

Most Reverend Monsignor Tommaso Mittermüller, of the archdiocese of Vienna.

May 19, 1927

Most Reverend Monsignor Guglielmo Ferrari, of the archdiocese of Modena.

Chaplain of Honor in Ordinary to His Holiness:

Chaplain of Honor Extra Urbem to His Holiness:

NECROLOGY

May 9, 1927

May 13, 1927

May 17, 1927

May 20, 1927

Most Reverend Monsignor Emerico Bjelik, titular Bishop of Taso.

Most Reverend Monsignor Agostino Gauthier, titular Bishop of Dobero.

Most Reverend Monsignor Emilio Seghers, Bishop of Gand.

Most Reverend Monsignor Giovanni O'Connor, Bishop of Newark (United States of America).

[*Latin ed. p. 233*]

Year XIX - Vol. XIX, July 1, 1927, No. 7

ACTA APOSOLICAE SEDIS, Official Commentary

ACTS OF HIS HOLINESS, POPE PIUS XI

SECRET CONSISTORY

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On June 20, 1927, a Secret Consistory was held in the Apostolic Palace at the Vatican, the acts of which are reported in order:

I. – THE SACRED COLLEGE CHAMBERLAIN

The Most Reverend Cardinal Sbarretti presented and returned the *ceruleum* (pallium) of the Sacred College of the Most Holy Roman Church to His Most Holy Lordship, the Pope, who handed it over to the Most Reverend Cardinal Boggiani, for the purpose of serving as Chamberlain of the aforementioned Sacred College of Cardinals for this year.

II. – ADDRESS OF HIS HOLINESS

SOLEMN ANNOUNCEMENT OF NEW CARDINALS

Venerable Brothers,

Before we proceed to supplement the esteemed College of yours and the order of bishops – for which reason we have summoned you to this Consistory today – We desire to say a few things, both joyful and sorrowful, all the more because, as you are our associates and helpers in our labors, you are accustomed to share with us, with singular harmony of spirit, whatever befalls us in our apostolic ministry, whether it be joy or sorrow.

ACTA, vol. XIX, no. 7. – 1-7-1927. 17

[*Latin ed. p. 234*]

It is known to Us that the celebration, recently held, of the third centenary of the founding of the Urbanian College brought Us great joy. In this celebration, We desired to take precedence and to preside, performing the sacred solemnity in the Basilica of Saint Peter, whose vastness and magnificence so wonderfully correspond with the particular majesty of the Roman Pontiff's rites. It was fitting, indeed, that the Pontifical liturgy should be held near the venerable remains of the Prince of the Apostles, under whose patronage and in whose name Our blessed predecessor, Urban VIII, wished to commend the College from its very beginning. It was also fitting that public thanks should be offered to the Savior God, by Whose grace it has been possible for the Church to send forth so many and such zealous men from Rome into foreign lands over this period of three hundred years, to promote the Christian faith and human betterment. Furthermore, We were pleased to honor the students of the College, both those present and those who have gone before, who come from all parts, and who demonstrate such a devotion to the virtues of their predecessors and to the study of religion, that they have already yielded, or will surely yield, the greatest fruits from their apostolate. We

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perceived, with great pleasure—and some of you, Venerable Brothers, were among those present—a most ardent desire for the propagation of such evangelical truths, expressed through hymns and performances, as if embodied before Us. Indeed, during those recitations, which contained more than appeared at first glance, We were deeply moved and felt, as much by feeling as by thought, a certain divine quality within Us, a universal paternity, and We saw before our eyes the nations from which these young men had come, drawn to the Chair of Saint Peter, and these very young men, with their diverse languages and ways of feeling and speaking, praising the charity and providence of the Roman Pontificate, and seeming to anticipate the joys of exercising the sacred ministry among their own people. In the Bull *Immortalis*, August 1, 1627, § 4.

[*Latin ed. p. 235*]

235 The acts of Pope Pius XI, Venerable Brothers, were often a source of great joy to us; however, certain events occurred which cast a cloud of sadness upon the mind of our common Father, and caused us distress. Throughout the vast expanse of China, ravaged by incessant war, everywhere there was fear, devastation, and grief; our missionaries, our religious sisters, and all those engaged in their service, in the homes of the world dedicated to the protection of boys and girls, were subjected to barbaric cruelty; there was no lack of fires nor of bloodshed. We believe that the Chinese people, by their very nature generous and lovers of public tranquility, would not permit nor tolerate such things, unless the seeds of civil discord and social upheaval had been sown from elsewhere. Moreover, the Chinese are not ignorant that they are held in our regard; and while they have rejoiced greatly in this, and have dedicated themselves to the tombs of the Apostles, we have indeed given, and shall continue to give, signs of the highest esteem and charity for that ancient nation, whenever the occasion permits. And how we wish we could contribute something more to their affairs – beyond the prayers which we offer and will continue to offer to God. In the meantime, we publicly commend our missionaries and the faithful who, amidst the great turmoil that afflicts China, persevere courageously and steadfastly in their duties. Furthermore, we were and are deeply concerned by another nation, which is almost entirely stained with blood for the sake of the freedom of the Christian name. It is fitting to record, for the sake of immortal memory, that the Mexican episcopate, clergy, and people have, as has already been said, offered a martyrdom to the Divine Founder of the Church, a martyrdom which, among the most illustrious events in our annals, deserves to be considered one of the most brilliant; and to the bishops who have been exiled and persecuted, to whom nothing is more ancient than to be present with their flock, to comfort the flock, to die for the flock, we again express our paternal congratulations and our charity, in this most august assembly of yours. They have indeed

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been removed from their seats of honor; but no one can remove them from our embrace, nor prevent others from following them, and therefore...

[*Latin ed. p. 236*]

236. He will be accompanied by the desire of his people. — Although not only by the desire of his people, but also by all cultivated and Christian nations, who follow him with admiration and lamentation: among those who are especially worthy of being remembered by us are the bishops of the United States of America, who do not cease to promote the cause of the Mexican Church and to assist the afflicted colleagues in their needs. Furthermore, as we see barbarism growing everywhere and the struggle against the Catholic name intensifying, which are, indeed, utterly foreign to all human and civil culture, do not these, as we have repeatedly pointed out since the beginning of Our pontificate, owe their origin to those doctrines which, openly and secretly, are spread to undermine the order of human society and the commonwealth, with hardly any foresight from the governors, and which remain, as it were, a deadly poison in the very veins of the State? Therefore, it is of the utmost importance — and we earnestly urge it — that bishops, priests, and all the faithful constantly implore divine help in their prayers for the people who are suffering so much; may the day of religious concord and freedom finally dawn for them. Now, let us turn to the religious affairs of France, about which you, Venerable Brothers, spoke in the most recent consistory, for which we are bound by duty. Indeed, not long ago, We intended to write more extensively about this matter to the bishops, clergy, and people of that most beloved nation of ours, especially after the Declaration and the letter sent to Us by the bishops themselves to the faithful, both of which were, of course, timely and pleasing to Us, and We wished to make this known to them promptly; but, carefully following the course of events and attentively reading everything that is either published in print or transmitted to Us in writing, We deemed it advisable to postpone the execution of Our plan for a time. However, We do not want to let pass this opportunity of your assembly without offering you, as well as the great comfort that we receive, so also the grave sorrow that afflicts us, in part today.

[*Latin ed. p. 237*]

237 Let us call them the Acts of Pope Pius XI. They offer us a most excellent consolation from Gallia, namely, the sons, whether individually or in groups, especially the young men, who ceaselessly submit themselves and their actions to our judgment and commands, and offer us their thanks; and who wish to testify anew their approval and our pleasing will. It grieves us greatly, however, that, as the Apostle says, there are... – although not so many – also those who are disobedient, boastful, and seducers... who teach things that ought not to be... whom, as the same Apostle says, it is necessary

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to refute. For if we remain silent concerning their opinions and their actions, it will truly be as if we are serving a pernicious error – as has been declared by the bishops of Gallia themselves – thereby confirming their obstinacy, and fostering their boastfulness, seductions, and false doctrines; for neither solid peace nor tranquility of mind can exist except in truth and order, guided indeed by charity and made effective by it. And what we have declared once and again, we confirm this very day: that whoever truly repent and sincerely strive to make amends for the very grave offense they have committed against the universal Church, and especially against the Church of Gallia, we are most ready to receive and embrace them with paternal kindness and charity. And we earnestly hope and trust, by the mercy of God, which we humbly implore daily, that soon all will return to themselves and wish to return to the common Father. Indeed, how much we grieve and are saddened, whenever the thought occurs to us that we might have to apply to even one of those beloved sons who have strayed from duty, that which John, that Apostle of charity, was compelled to say in the early days of the Church – and the Holy Mother Church has never lacked cause to lament the failings of her children – namely: "They went out from us but they were not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest, that they are not all of us." 1 John 2:19.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Commentarium Officiale. Above all, we lament the case of those – and this is affirmed with certainty, although until this day it seemed scarcely credible to Us – who, being blind, present themselves as guides to the blind: concerning whom it is best to recall those words of the Lord, which they seem entirely to have forgotten: "Woe to you, blind guides, that say, Whosoever shall swear by the temple, it is nothing." Can a blind man lead a blind man? shall they not both fall into the pit? Into the pit, indeed, of error and discord, because they resist the ordination of God, who has placed in the chair of unity the doctrine of truth, as Augustine most excellently teaches. The blindness, indeed, of these guides, and of their followers, is now manifestly apparent, because they, in truth, exalt themselves against the Father and Master of all the faithful, although with words they profess to acknowledge and fear His authority. They say that, in the matter under consideration, they are either ignorant of the facts, or falsely instructed, or deceived by obscure machinations and by spurious writings, or are serving the interests of some faction, in order to restore some form of government, or are swayed by the love of some nation, or, having overstepped the bounds of Our authority, they order things contrary to the charity of the homeland: all of which, far from being consistent with Us, through declarations that are most unjust, and not merely repeated and explicit, but manifestly contrary to the truth itself, seem rather to reek of

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animosity. Meanwhile, we do not hesitate to admonish these unteachable sons, as the Apostle says: "For it is little to me that I should be judged by you, or by a human being; but I judge not myself. For it is God that judgeth me." We deem it fitting to conclude this ungrateful argument with the same solemn words with which our Ambrose, and Cyprian, Bishop and Martyr of the Church, illuminate the unity of the Church, not only that which pertains to the dogmas of the faith, but also that which is contained in authority and obedience. Therefore, the words of Ambrose:

1 MATTH., XXIII, 16.

2 LUR., VI, 39.

3 EF. GV, c. v, 16 - P. L., XXXIII, 403.

4 I. Cor., IV, 3.

[*Latin ed. p. 239*]

Acts of the Council, XI, 239, contains the most celebrated saying: "Where Peter is, there is the Church; where the Church is, there is no death, but eternal life." But with regard to this, Cyprian had already affirmed: "He will not attain to the rewards of Christ who has abandoned the Church of Christ. He is an alien, he is profane, he is an enemy. He cannot have God as his Father who does not have the Church as his Mother." Secondly, a little earlier: "He who does not maintain the unity of the Church believes that he holds the faith. He who is against the Church and resists it, does not trust that he is in the Church." This unity must be firmly maintained and defended, especially by bishops, who preside in the Church, so that we may also demonstrate the episcopate itself to be one and indivisible. Indeed, the last words are: "These things we have not omitted, because they seem to be written in praise of the Venerable Brothers, the Bishops of France: The Bishops of France, we say, who, according to the judgment of the Divine Shepherd and of our own soul, have remained steadfast in our tribulations." Indeed, Venerable Alan of Solminihac, Bishop of Cahors, has, throughout his pastoral life, wonderfully conformed to these things, of whose heroic virtues we promulgated a solemn decree yesterday; and we believe that this was done not without the particular providence of God, so that the most noble cause of his, which had lain dormant for so long, might be restored these very days with such a good outcome, and that the illustrious example of this Bishop of France might shine forth in the Catholic world, who, having excelled in every kind of virtue, has shown the greatest obedience and piety to the Apostolic See and to the Vicar of Jesus Christ, especially in these times. Now, let us proceed to the matter

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for which this Sacred Council of ours was convened. Therefore, we have decided to honor two distinguished men with the dignity of the Roman purple, who, for the praise of doctrine and for their outstanding labors for the good of the Church, have...

1 In Psalm XL, 30 - P. L., XIV, 1134.

2 De Unitate Ecclesiae, VI - P. L., IV, 519.

3 Ibid. IV, sq. - Ibid. «519.

4 1 Peter, II, 25.

5 Luke, XXII, 28.

[*Latin ed. p. 240*]

Acts of the Apostolic See - Official Commentary 240, greatly increased the esteem of Catholics towards us, and demonstrated our benevolence towards them. These are: JOSEPH ERNEST VAN BOEY, Archbishop of Mechlin; AUGUSTUS HLOND, Archbishop of Gnesen and Posen. What do you think? Therefore, with the authority of Almighty God, of the holy Apostles Peter and Paul, and with our own, we create and publicly proclaim the following Cardinals from the Order of Presbyters: JOSEPH ERNEST VAN ROEY, AUGUSTUS HLOND. With the dispensations, derogations, and clauses that are fitting and opportune. In the name of the Father, and the Son, and the Holy Spirit. Amen. It remains to appoint Bishops to the Churches.

III. - APPOINTMENTS OF CHURCHES

Then, the Most Blessed Father proposed the following appointments for the Churches: To the Cathedral Church of Tarazona, he appointed the Most Reverend Isidoro Goma y Tomas, Canon of the metropolitan Church of Tarragona. To the Cathedral Church of Ardagh (and Clonmacnois), he appointed the Reverend Joseph Mae Namee, Canon of the Cathedral Church of Clogher, and pastor of the parish of Clones in that diocese. To the Cathedral Churches of Kerry and Aghadoe, he appointed the Reverend Michael O'Brien, pastor of the parish of Killarney in the diocese of Kerry. To the Cathedral Church of Alba Begal, he appointed the Reverend Aloysius Shvoy, pastor in the city of Buda-Pest. To the Cathedral Church of Carolopol, he appointed the Reverend Eminet Walsh, pastor of the Church of the Immaculate Conception in the city of Atlanta, in the diocese of Savannah.

[*Latin ed. p. 241*]

The Acts of Pope Pius XI record the following: The Cathedral Church of Valentinae in Venezuela, the Reverend Salvatore Montes de Oca, a priest of the diocese of Barquisimeto. The Cathedral Church of Vicensi, the Reverend Ioannes Perelló y Pon, who is already the Superior General of the

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Congregation of the Sacred Hearts Missionaries of Majorca. The titular bishopric of Halmyrense, the Reverend Henricum Vieille, of the Order of the Friars Minor, whom he appointed as Apostolic Vicar of Rabat. Furthermore, he publicly announced the renunciations, already made through Apostolic Letters, of the following sacred prelates: The Archbishop of Atheniensem, Ioannes Baptista Filippucci. The Archbishop of Macrensem, Iosephus Pfluger, who is now the Bishop of Harpasense. The Archbishop of Rheginensem, Carmelus Puija, who is now the Archbishop of Sanctae Severinae and the Bishop of Cotronense. The Archbishop of Chalcedonensem, Ioannes Baptista Della Pietra, Apostolic Delegate in Albania. The Archbishop of ToMense, Ioannes Alexius Chambón. The Archbishop of Tyanense, Paschalis Robinson. The Archbishop of Catacense, Ioannes Fiorentini, by elevation of the see to the archiepiscopal rank. The Bishop of Iliense, Michael D'ïïerbigny. The Bishop of Ciurense, Pius Eugenius Neveu. The Bishop of Nilopolitanum, Palmarum Jansoone, Auxiliary to the Reverend Father D. Raphael Quilliet, Bishop of Insula. The Bishop of Maximianopolitanum, Augustinus Grimauld, Apostolic Vicar of Senegambia. The Bishop of Balanense, Carolus Heery, Coadjutor with the right of future succession, to the Reverend Father Ignatius Shanahan, Apostolic Vicar of Southern Nigeria. The Bishop of Erizense, Iosephus Bach, Apostolic Vicar of the Gilbertine Islands.

[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary. Epiphaniensem, Timothy John Crowley, Coadjutor with right of succession to the Most Reverend Doctor Joseph Legrand, Bishop of Daechensis. Anthedon, Bernard Vital Bigi, Apostolic Vicar of Cyrenaica. Helenopolis in Bithynia, Honoratus Coppieters, Coadjutor with right of succession to the Most Reverend Doctor Acmilius Seghers, to whom, already, he succeeded in the episcopate of Gandavense. Satens, James Edward Walsh, Apostolic Vicar of Kong moon. Brigantia in Brazil, in the recently established diocese, Mauritius Joseph de Bocha, who is now Bishop of Corumbá. Monopoli, Anthony Melomo, who is now Bishop of Squillace. Bararitanum, John Filzer, Auxiliary to the Most Reverend Doctor Ignatius Bieder, Archbishop of Salzburg. Sieczen, Casimir Tomczak, Auxiliary to the Most Reverend Doctor Vincent Tymieniecki, Bishop of Lodz. Dadima, Ferdinand Pawlikowski. Mobiliensem, Thomas Toolen. Cisamus, Louis Budanovic, Apostolic Administrator of Baëien. Oaesenatensem, Alphonsus Archi, who is now Archbishop of Daren, retaining the title of Archbishop ad personam. Arpas, Paul Gojdics, Apostolic Administrator of the diocese of Eperies of the Ruthenians. Calatayeron, John Bargiggia. Isauropolitanum, Stanislaus Baudry, Apostolic Vicar of Ningyuanfu. Kildare and Leighlin, Matthew Cullen. Bardan, Stanislaus Rospond, Auxiliary to the Most Reverend Doctor Adam Sapieha, Archbishop of Cracow. Rottenburg, John Baptist

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Sproll, who is now Bishop of Halmyren. Lebedus, Timisoara. Augustine Pacha, Apostolic Administrator of.

[*Latin ed. p. 243*]

The acts of Pope Pius XI record the following appointments:

To the diocese of Berisso, Charles Radonski, as Auxiliary Bishop, under the Most Reverend Cardinal August Hÿond, Archbishop of Gnesen and Posen.

To the diocese of Cali, Aloysius Hadrian Diaz.

To the diocese of Sankt Pölten, Michael Memelhaüer.

To the diocese of Nueva Segovia, James Sancho, who was previously Bishop of Tuguegarao.

To the diocese of Barra, Adalbert Sobral, of the recently established diocese of laçaréziriho, and Ferdinand Taddei.

To the diocese of Secovien, Ferdinand Pawlikowski, who was previously Bishop of Dadima.

To the diocese of Adana, John Rodié.

To the diocese of Hadrianopolis in Bithynia, Alexander Carlo, as Apostolic Vicar of Lang-Long.

To the diocese of Zadar, John Stavěl, as Auxiliary Bishop to the Most Reverend Leopold Prečan, Archbishop of Olmütz.

To the diocese of Thessaloniki, Alexander Guidato, as Apostolic Vicar.

To the diocese of Thapsis, Vincent Celli.

To the diocese of Davenport and Helena, Henry Rohlman and George Finnigan.

To the diocese of Dinajpur, which was recently established, Sanctus Taveggia, who was previously Bishop of Krishnagar.

To the diocese of Chittagong, which was recently established, Arcturus Alfrid Lepailleur.

Furthermore, the following promotions and elections made by the Most Reverend Patriarch of Antioch, of the Greek-Melkite rite, were confirmed:

The Reverend Father Joachim Iouakim, formerly Superior General of the monks of Saint Basil of the Greek-Melkite Order of the Holy Savior, to the cathedral church of Mariammeh of the Melkite rite.

The Reverend Father Dionysius Kfoury, formerly General Vicar of Berytus and Gibail of the Melkite rite, to the titular episcopal see of Tarsus of the Melkite rite.

The Reverend Father Cyril Rizk, formerly Patriarchal Vicar in Jerusalem, to the titular episcopal see of Caesarea of the Melkite rite in Palestine.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Official Commentary II. PUBLIC CONSIS-

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TORY. On Friday, June 23, 1927, a Public Consistory was held in the Hall above the Portico of the Vatican Basilica, during which the Most Blessed Father conferred the red pontifical biretta upon Cardinal LAURENTIO-LATTE, whom he had created and publicly announced in a secret Consistory on December 20, 1926, and also upon Cardinal ERNESTO VANROEY, whom he had created and publicly announced in a secret Consistory on the preceding Friday. Meanwhile, through the Advocate of the Sacred Consistory, Joseph Biroccini, the cause for the beatification and canonization of the Venerable Contardi Ferrini, a layman, was being presented for the second time. III. SECRET CONSISTORY. After the Public Consistory, a secret Consistory was held in the usual Hall of the Apostolic Palace. I. - ORDINATIONS. Therefore, the Most Blessed Father first addressed the Reverend Cardinal Lauri, whom he had created and declared on December 20 of the preceding year, and also the Reverend Cardinal Van Roey, likewise created and declared on December 20 of the preceding year, instructing them not to express their opinions in Consistories, Congregations, or other functions pertaining to their cardinalate. II. - ECCLESIASTICAL APPOINTMENTS. Then, the Most Holy Father appointed the following to the following churches: He appointed the Reverend Father Alphonse Osia Gagnon, formerly the titular Bishop of Spigacena, as the pastor of the Cathedral Church of Sherbrooke. He appointed the Reverend Father Peter Petit de Julleville, Canon of the honorary chapter of Paris and director of the Institute of the Holy Cross in the place commonly known as Neuilly, as the pastor of the Cathedral Church of Bivouac. He appointed the Reverend Father Homer Plante, honorary Canon of the Metropolitan Church of Quebec and pastor of the parish of Levis in the same archdiocese, as the titular bishop of the Church of Doberita, and designated him as an Auxiliary to the Most Reverend Raymond Rouleau, Archbishop of Quebec.

[*Latin ed. p. 245*]

Acts of Pope Pius XI, Volume III, page 245.

I. APPOINTMENT OF TITLES. Then, He opened His mouth and addressed the Most Reverend Cardinals Lauri and Van Boey, and He gave them rings and assigned them titles: To the Most Reverend Cardinal LAURI, the title of Saint Pancratius; To the Most Reverend Cardinal VANROEY, the title of Saint Mary in the Heavens.

II. GRANTING OF PALLIA. Finally, He most graciously accepted the requests for the sacred pallia from the archiepiscopal Churches of Catana (through the elevation of the See to the archiepiscopal rank), Athens, Reggio, and Tokyo.

III. APOSTOLIC LETTERS: ERECTION OF THE APOSTOLIC INTERNUNCIATURE FOR LATVIA. POPE PIUS XI. For the perpetual memory of this matter. – Following the custom of Our predecessors, the Roman Pontiffs, of fostering religious matters in divided regions, We

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establish Apostolic Delegations there, and, when the opportunity arises, We transform them into Legations, in order to strengthen the bonds, especially, with the Governments of those regions. Therefore, since We have already established a single Apostolic Delegation for the regions of Lithuania, Latvia, and Estonia, and in order now to demonstrate Our particular benevolence to the Governors and people of the Republic of Latvia, We have deemed it fitting to erect an Apostolic Internunciature for the aforementioned Republic of Latvia, certain that this will be beneficial as a testimony of Our intentions for the advancement of religion. Therefore, by the tenor of the present Letters, by Our authority, We erect and establish the Apostolic Internunciature for Latvia, and We grant it all and each of the rights, privileges, honors, prerogatives, and immunities which are proper to such Legations. We decree that these present Letters shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that We shall always and forever support the Legation established by Us now and in the future; and that it shall be duly judged and defined, and declared invalid from this moment.

[*Latin ed. p. 246*]

Acta Apostolicae Sedis - The Official Commentary will be rendered void if anything contrary to these matters should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding the Apostolic constitutions and other regulations to the contrary. Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirty-first day of the month of October, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. THE SHRINE OF THE LORD JESUS CHRIST, "AT THE GOOD END," IN THE BASILICA, IS RAISED TO THE RANK OF A MINOR BASILICA. PIUS PP. XI. For the perpetual memory of the matter.

Near the archiepiscopal city of Saint Salvador de Bahia, there exists a most famous shrine dedicated to Our Lord Jesus Christ, under the title of the Lord "at the Good End." This temple, founded in the year 1751, stands out for its size, its structure, and its notable works of art, and it shines as a center of religion and piety for the faithful, both from the nearby city of Saint Salvador, and from neighboring dioceses, as well as from distant regions and nations. Indeed, many Catholic men, with great faith and devotion, individually or in groups, visit this temple, and after a pious visit, they offer votive offerings, as a pledge of grateful hearts, and bestow numerous and conspicuous gifts. The offerings of this shrine constitute its patrimony, and from these, provision is made for the adornment and solemnity of worship and ecclesiastical ceremonies, as well as for the comfort of the priests who perform their sacred ministry there. A confraternity, under the title of the Holy Name of Jesus, distinguished by the number of its members and the constant practice of good works, is canonically established in the

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same temple, and there are not lacking special indulgences and privileges granted by this Holy Apostolic See. Also, the relics of the illustrious Martyrs, Natalis, Quirinus, and Honoratus, are preserved in this shrine, which is abundantly furnished with sacred furnishings, and is worthy of all praise and dignity.

Having considered these things, and with our venerable brother, the present Archbishop of Saint Salvador de Bahia and Primate of the Ordinariate of Brazil, expressing fervent prayers, along with the suffragan bishops, and the clergy and Catholic people of Bahia, We have readily agreed to elevate the aforementioned temple of the Holy Name of Jesus "at the Good End" to the title and dignity of a Minor Basilica.

[*Latin ed. p. 247*]

The acts of Pope Pius XI have been considered thrice. Wherefore, after consultations with our venerable brothers, the Most Reverend Cardinals of the Congregation for the Propagation of the Faith, by a papal decree, and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the present document, and in perpetuity, we establish the sanctuary of the Most Holy Name of Jesus, commonly known as "Dom Bôno," located within the boundaries of the archdiocese of São Salvador de Bahia in Brazil, as a minor basilica, with all the privileges and honors attached thereto, according to the decrees and customs. We declare, command, and ordain that these present letters shall remain forever valid and effective, and shall have their full and complete effect; and that those to whom they pertain, or may pertain, shall observe them now and forever; and that, if anything contrary to these should be attempted by anyone, with any authority, knowingly or unknowingly, it shall be considered invalid and void from now on. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirty-first day of the month of August, in the year 1926, in the fifth year of our pontificate. P. CARD. GASPARRI, Secretary of State.

III. ERECTION OF THE APOSTOLIC INTERNUNCIATURE IN THE REPUBLIC OF LITHUANIA. POPE PIUS XI. For the perpetual memory of this event. — The regions which, separated from this center of the Catholic world, show a worthy devotion to the Roman See, we gladly honor with special signs of our benevolence, following the example of our predecessors. But we are moved to do this all the more, because a certain hope shines forth that this act will contribute more and more to strengthening the bonds between the people and the Holy See. Therefore, even in the Republic of Lithuania, in which, until now, only an Apostolic Delegate had performed his duties, we, by the tenor of these letters, with our authority, erect and establish an Apostolic Internunciature, and we grant to it all the rights, privileges, honors, prerogatives, and immunities that are proper to such legations. We decree that these present letters shall remain forever

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valid and effective, and shall have their full and complete effect.

[*Latin ed. p. 248*]

Acts of the Apostolic See - Official Commentary, Volume 48, to be observed, and to the Military Ordinariate of Lithuania, which We have established, to be suffragan now and forever. And it is to be rightly judged and defined, and whatever is attempted concerning these matters by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared invalid and void from now on. Notwithstanding any Apostolic constitutions and other regulations to the contrary. Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirty-first day of the month of January, in the year 1837, in the fifth year of Our pontificate. P. CAED. GASPARRI, from the Secretariat of State. IV. ERECTION OF THE APOSTOLIC PREFECTURE OF SARAWAK, WITH THE PREFECTURE OF LABUAN AND NORTH BORNEO RETAINING THE SAME NAME. PIUS PP. XI. For the sake of future remembrance. – That those things which better serve the administration of sacred affairs, and which may contribute to the benefit of the flock of the Lord, may be diligently provided, this is what Our supreme apostolic office reminds Us to do. Therefore, when the Venerable Brother John Biermans, titular Bishop of Gargara, and the Superior General of the Society of Saint Joseph of Mill Hill, proposed to Us that the Apostolic Prefecture of Labuan and North Borneo, entrusted to the care of that same Society, which, due to the excessive extent of its territory, could no longer be governed by a single rector, be divided into two Apostolic Prefectures by Us: We, knowing that a larger number of pastors better provides for the safety of the flock, were pleased to readily grant assent to the request of the same Superior. Therefore, after having consulted with Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all matters pertaining to the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We divide and dismember the Apostolic Prefecture of Labuan and North Borneo into two Apostolic Prefectures, according to political boundaries, and We give the name "Sarawak" to one of them, with jurisdiction over the entire kingdom of that name; and to the other, We give the name "North Borneo," which shall include the remaining territories belonging to the ancient Prefecture, as We have divided it.

[*Latin ed. p. 249*]

Acta Pii PP. XI 249 We decree these present letters to be firm, valid, and efficacious, always to exist and remain in force; to produce and obtain their full and complete effects; and to be most efficacious for those to whom they pertain, or may pertain, now and henceforth; and it is to be rightly judged and defined that whatever is done to the contrary concerning these matters,

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by anyone, knowingly or unknowingly, with any authority, shall be declared invalid and void from this moment. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of February, in the year 1927, in the fifth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation of the Holy Office. THE CHURCH OF OUR LADY OF VICTORIES, IN PARIS, IS ENRICHED WITH THE HONORS OF A MINOR BASILICA. PIUS PP. XI For the perpetual memory of the matter. In the city of Paris, dedicated to God the Most High, there exists a sacred temple in honor of the Blessed Virgin Mary, under the title of Victories, which, having been begun in the year 1629, with the generous support of King Lewis XIII of France, who provided the necessary funds, was completed after a long period of construction, and solemnly consecrated on the ninth day of November of that same year. This church, at that time entrusted to religious men of the Order of Saint Augustine, was enriched with decorations, which, skillfully executed, extended not only to the sacred furnishings but also to the magnificent choir, carved from wood, and to the paintings, which, prepared by the genius and hand of a famous French painter, magnificently adorn the walls. At the end of the eighteenth century, this church also suffered damages and injuries, which the merciless rulers of the Republic of France inflicted upon the religion of Christ, upon temples, and upon the houses of religious, so that, after the monks were expelled, it was even converted to a profane use. Afterwards, it was restored to its sacred purpose, and the Ordinaries of the Archdiocese of Paris established a parish there, to be governed by secular priests. Within the very sacristy of this parish church, dedicated to the Immaculate Heart of the Blessed Virgin Mary, a well-known archconfraternity was established, which the parish clergy of Saint Mary of Victories founded in the month of December of the year 1836. Many... ACTA, vol. XIX, n. 7. - 1-7-927. 1 8

[*Latin ed. p. 250*]

The Acts of the Apostolic See – Official Commentary, 250, pertain to any order and group of the faithful who have given their names to the archconfraternity itself, or to confraternities affiliated with it, which are not only established in Paris and within the borders of France, but everywhere throughout the lands. From the founding of the association until this day, all gather together at the Parisian temple to venerate the image of the Virgin of Victories; there, countless crowds of the faithful, following the custom of pilgrims, increasingly and openly demonstrate their piety towards the Most Holy Virgin. We ourselves, even in the early days of our priesthood, accompanied the esteemed Apostolic legate to Paris, so that through our faith and devotion, we might honor the Virgin Mary under the title of Victories, and we devoutly visited the image in the Parisian church. Therefore, gladly and willingly, recalling these things, we wish to

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grant the prayers which the present parish priest, with the most generous support of the Archbishop of Paris, Louis, Cardinal of the Holy Roman Church, Dubois, earnestly presents to Us, so that we might deem it fitting to elevate the aforementioned Marian temple or sanctuary to the dignity of a minor basilica. After due deliberation with our venerable brother Anthony, Cardinal Vico of the Holy Roman Church, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by our own initiative and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present document, we permanently elevate the church or sanctuary of the Blessed Virgin Mary of Victories, within the borders of the city and archdiocese of Paris, to the title and dignity of a minor basilica, with the privileges and honors which, according to the customs and decrees of the Sacred Congregation of Rites, belong to sacred buildings with this title. We decree these things, declaring that the present document shall always exist and remain valid and effective, and shall produce and obtain its full and complete effects; and that it shall fully support those to whom it pertains or may pertain, now and in the future; and that it shall be duly judged and defined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of March, in the year 1927, in the sixth year of Our pontificate. P. Card. GASPARE, Secretary of State.

[*Latin ed. p. 251*]

251 Acts of the Holy Father, Pius XI, Letters. I, To the Most Reverend Father Martin Hubert Rutten, Bishop of Liège, who has reached the twenty-fifth year of his episcopate.

PIUS PP. XI. Venerable brother, greetings and the apostolic blessing.

We offer sincere thanks to God with you, that He has so graciously advanced you in years, so that you may joyfully experience the double event: namely, your birthday, which you desire, and the twenty-fifth anniversary of your episcopate and the sixtieth anniversary of your priesthood. Indeed, your merits before the Church are so great, and your praise is held in such high esteem, that not only the clergy and people of Liège, but also many sacred prelates and most distinguished men of all ranks, as we have learned, desire to celebrate this auspicious occasion. And rightly so, for you flourish in the opinion of all with virtue. For, from the very beginning of your priesthood, you devoted yourself entirely to instructing the young clergy, and for a long time you wisely presided over three seminaries. Moreover, you have greatly benefited the Church of Liège, having accepted the office of vicariate, so that you might subsequently be raised to the episcopal dignity, a matter pleasing to all prudent men. Indeed, at that time, you showed, if

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it were possible, even greater diligence in undertaking the new duties: for, among other things, it was through your care and study that many sacred buildings and several colleges were founded for the benefit of the young. To this is added that you have strenuously defended the sacred laws of the Church and the principles of Christian wisdom through writings of great importance.

Therefore, may the desired day soon dawn, when you, enjoying your presence and affection, will celebrate: a day which will certainly be more glorious through the addition of this Our letter, by which we testify our particular benevolence towards you. And adding all our wishes to all the others, we gladly grant you that, in this auspicious event, in the presence of those named, you may bestow blessings and grant full indulgences, under the established conditions, to those present. May the apostolic blessing of heavenly gifts be upon you, venerable brother, and upon all those dear to you, which we impart with a generous heart.

Given at Rome, near Saint Peter, on the ninth day of May, in the year 1927, the sixth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 252*]

Acta Apostolicae Sedis - Official Commentary 252 II, addressed to the Most Reverend Father Charles Annum, Archbishop of Freiburg im Breisgau, on the occasion of the centennial of the founding of the archdiocese.

PIUS PP. XI, to the Venerable Brother, greetings and apostolic blessing.

We have learned from you that you are celebrating the one hundredth anniversary of the proper establishment of this archdiocese. It is entirely fitting that you should observe this auspicious event with all due joy; for that very institution, so beneficial to the salvation and proper constitution of the Church, and so conducive to the lasting needs of souls over a long period of time, was wisely undertaken. Therefore, We, together with you, offer due thanks to God for all these blessings, and We pour forth our prayers and vows to Him, that He may continue to assist and protect you with His present grace.

We are also pleased to learn that this event will not only be solemn due to the large gathering of the people, but will also be made more august by the presence of distinguished men; among whom We understand will be Our Apostolic Nuncio in Germany, several bishops, and even the dignitaries of the State of Baden. Therefore, We, to whom the entire Church and each individual diocese have been divinely entrusted, cannot help but share in your joy; and We do so through these letters, which We wish to be a sign of Our paternal benevolence.

Furthermore, that this commemoration may be more fruitful, We grant

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you the faculty to bless, on the solemn day, those present in the name of Our own, and to offer them plenary indulgences, according to the usual conditions of the Church. And may the apostolic blessing, which We impart to you, Venerable Brother, and to your entire clergy and people, be a harmonious union of heavenly gifts, in the Lord.

Given at Rome, near Saint Peter, on the ninth day of May, in the year 1837, in the sixth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 253*]

Sacred Congregation of Religious. ACTA SS, 253. SACRED CONGREGATION OF RELIGIOUS. APPROVALS. Our Most Holy Lord Pope Pius, by Divine Providence, P. XI, by decrees of the Sacred Congregation of Religious: March 29, 1927. – The Institute of the Brothers of Our Lady of Lourdes, whose principal house is located in the diocese of Gent, was approved. Its Constitutions, for a trial period of seven years, were approved in May. – The Institute was approved; the Sisters of the Most Sacred Hearts of Jesus and Mary, of Brentwood, whose principal house is located in the same diocese of Brentwood, was approved, and also its Constitutions, for a trial period of seven years. – The Institute of Sisters, commonly known as the Daughters of Saint Joseph, whose principal house is located in Venice, had its Constitutions definitively approved. – The Institute of Sisters, commonly known as the Sisters of Notre-Dame du Saint-Rosaire, whose principal house is located in the diocese of Saint-Germain, was praised, and its Constitutions, for a trial period of seven years, were approved on June 6. – The religious institute, commonly known as the Sisters of Carmel of Saint Joseph, whose principal house is located in the diocese of Autun, was approved, and also its Constitutions, for a trial period of seven years. – The religious congregation, the Franciscan Sisters, Daughters of the Most Sacred Hearts of Jesus and Mary, whose principal house is located in the same diocese of Paderborn, was praised, and its Constitutions, for a trial period of seven years, were approved.

[*Latin ed. p. 254*]

Acta Apostolicae Sedis - Official Commentary 254. SACKA CONGREGATION OF CANONICAL INQUISITIONS. I. HIERUSALEM. BEATIFICATION AND CANONIZATION OF THE SERVA DEI MARIA, SISTER OF JESUS, CRUCIFIED, A PROFESSED MEMBER OF THE ORDER OF DISCALCED CARMELITES. REGARDING A DOUBT: Whether a Commission for the introduction of the Cause should be appointed in this case, and for the purpose of what is being discussed? In the town of Abellen, in the Ptolemaiden district, in the Melchite diocese of Galilee, near Nazareth, she was born on December 5th of the year 1846, the youngest of thirteen

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children, a little girl who, having been regenerated by the holy baptism, received the name Maria, and on the same day was confirmed with the sacred chrism. The growing girl, after the premature death of both parents, within a few days, was left orphaned and without support. It is worthy of note that the father, afflicted by a grave illness and near death, calling his little girl to him and presenting her in the care of the Patriarch St. Joseph, so that he might protect her with paternal care, just as the Virgin Mary, the Mother of God, had already been entrusted to him as the most beloved mother. Under these new and auspicious circumstances, the orphaned girl was taken care of by her excellent uncle, who fostered and encouraged the virtues of modesty, obedience, charity towards the poor, and other virtues in his niece, which he observed and admired. Yearning to be nourished at the table of the Angels, Maria repeatedly asked her confessor for permission to receive Holy Communion, but she did not obtain it due to her tender age. Impatient to receive it, and not without a divine light and inspiration, she heard a certain secret voice, as if from her Spouse: "Come to me, Maria," and responding, "Behold, I come," she flew to the sacred table and was satisfied with the salutary Host, filled with ineffable joy. This marvelous event of her First Communion recalls a similar example in the memory of the glorious Virgin Imelda of Bononia, and of the Order of St. Dominic, whose centennial celebration of beatification was recently observed at St. Mary above Minerva, with sacred rites and ceremonies.

[*Latin ed. p. 255*]

The Holy Congregation of Rites, having met on the 255th day, granted permission for Mary to receive the sacraments devotedly every Saturday. Thus, the Divine Son found greater delight in her, just as the Divine Mother was pleased by the girl's gentle invocation of her mother. She frequently adorned the image of her mother with flowers and gifts, demonstrating her religious piety. In the house of her father, diligently devoted to family matters and constant prayer, especially to contemplating the works and benefits of nature and grace, she was always striving to ascend to God, and thus tasted, as it were, the foretaste of future blessings. When she was thirteen years old, according to the custom of the Orient, her father betrothed her to a nearby relative, but upon learning this, she vehemently refused her consent, and she would not yield to her betrothal, despite the enticements and threats she had to endure. Indeed, to escape any danger, she decided to leave her father's house and go to the house of her aunt, who had already taken in her brother, Paul. It happened that a certain unfaithful man, who was familiar with her, asked her to write a letter to her brother about the plans being made. But this man, who readily agreed to the request at first, later, during dinner, tried to persuade Mary to abandon the Christian religion. The handmaid of God immediately and steadfastly refused this, with a courageous spirit. Then, this impious and cruel man,

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inflamed with sudden fury, slashed her throat with a sword, and wrapped her up as if she were dead, and threw her out the window. With God's help, she was rescued from danger and granted freedom. While suffering from great poverty, the Handmaid of God took up service to support herself, first in the house of a certain Naggiar in the city of Beirut, and then in another house, that of Lady Nadjar, in the city of Marseilles. There, every morning, she would ascend the hill to the Blessed Virgin Mary of the Guard, and she would pray in the temple, and attend to her duties until she could diligently fulfill her work. When she desired to embrace the religious life, with the favor and assistance of the pious Lady Nadjar, she overcame obstacles and was received into the Institute of the Sisters of St. Joseph of the Apparition. Destined for the lowest offices, she gave the best example of her virtue, and was even enriched with supernatural gifts. After the required time, just before making progress towards taking her vows, Mary was dismissed from the Institute, in the absence of the general superior, perhaps because she was considered more suitable for a contemplative life than for an active one. This dismissal was received with sorrow by the general superior upon her return to the house, as well as by the elder and proven sisters, who knew the virtues and qualities of the girl who had been lost. However, in this sad event, she preserved a tranquil spirit and a good hope, with confidence in God, and she realized and experienced that what had happened was for her own good. For Sister Veronica, the novice mistress, having obtained permission to enter the Carmelite Order, persuaded her novice, Mary, to join the same religious family, and it was easier and more...

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - The official record obtained due approval. Therefore, a handmaid of God, named Veronica, from the city of Marseilles, departed for the Carmel of Pau, and arrived there on the eve of the feast of the Most Holy Trinity in the year 1867, the eighteenth century since the glorious martyrdom and triumph of the Holy Apostles Peter and Paul. She was most graciously received by Mother Elia, the prioress of the Carmelite monastery, and with great joy was received among the postulants and novices under the direction of the novice mistress, Mother Mary of Saint Joseph, and during her period of probation and novitiate, she shone forth with such singular virtues and extraordinary graces that the required time was notably shortened. The Reverend Father St Guily, archpriest of Saint Martin of Pau and superior of the monastery, received Maria JBaouardy as a godchild and godmother, as is customary, and, according to the custom, chose Saint Elias the prophet and Saint Therese, Mother and Mistress of the Order, and she received the religious habit in due form, taking the name Sister Mary of the Crucified Jesus. Progressing in virtues and good works, this humble sister was subjected, with God's permission, to diabolical temptations and attacks, and her body was so severely afflicted in every

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way that she seemed to be on the verge of death. However, she, being strong in faith, overcame the snares and wickedness of the malignant one through this trial and tribulation, and, escaping from this grave danger, she offered heartfelt thanks to God. Moreover, through His mercy and providence, the Lord Jesus Christ was present to Mary with new helps. For the Apostolic Vicar of Mangalore in India, Lord Maria Ephrem, wishing to establish a house of Carmel, presented his plan to the sisters of the house of Pau, who gladly agreed and, in the year 1870, set out with six sisters, among whom was Mother Elia and the handmaid of God, Mary of the Crucified Jesus. On the journey, two sisters were afflicted with a deadly illness and died, and Mother Elia barely reached India, and likewise departed this life. The others reached the city of Mangalore and began to perform their respective duties in the new house of Carmel. The handmaid of God completed her novitiate and, on November 21, 1871, made her solemn profession before the aforementioned Apostolic Vicar with great joy and piety. But this joy was soon disturbed by vexations and sorrows. For when she refused to reveal to the superior of the house the ecstasies and visions she was experiencing, unless compelled by the force of holy obedience, as she claimed was the will of God, although she was prepared to reveal them to a confessor and bishop, this refusal was badly received and reported to the Apostolic Vicar, and she was regarded by the superiors and sisters as if she were acting not with a good spirit, but with an evil one; and therefore, being troubled by many difficulties, she was forced to return to the house of Pau. However, before her departure, a sudden death of the Apostolic Vicar and a transfer of the mission to the Society of Jesus were foretold, as both confirmed by events. Having returned to Pau, she was kindly and graciously received and comforted by the superior and the sisters.

[*Latin ed. p. 257*]

The Holy Congregation of Rites diligently fulfilled its duties for 257 years, until, four years later, she petitioned with other sisters to found a new Carmel in Betlehem, where she remained until her death, a shining example of virtue and industriousness. On August 22, 1878, while carrying a full pitcher of water down a steep street, she, weakened by her strength, fell and fractured her arm. Thus, lying on her bed, suffering greatly, she patiently endured many pains, until, with her illness worsening, she received the sacraments of the Church with great piety, the Patriarch of Jerusalem himself administering the sacred unction, on August 26 of the same year, at the age of thirty-three years, as she had foretold, she peacefully fell asleep in the Lord, rich in virtues and merits. Her life, written in Paris and published in 1922, was recorded by Dionysius Buzy, chaplain of the Carmel of Betlehem. This poor and humble woman, in the Holy Land, a region and homeland of the Holy Family and of the saints of both the Old and New Testaments of both sexes, exuded and spread the fragrance

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of her chosen virtues, enriched with heavenly charisms, both before and after her death. The fame of her sanctity increasingly opened the way for ordinary inquiries regarding her, which were carried out, especially by the Most Reverend Patriarch Philip Camassei in the Patriarchate of Jerusalem, and at his request, in other dioceses as well. After these proceedings were completed and presented to the Holy Congregation of Rites, and after, in due order, the writings of the Servant of God were investigated, reviewed, and approved by decree on July 23, 1924, nothing prevented the discussion of introducing the cause for beatification and canonization, at the urgent request of the Most Reverend Father Giulio Saubat, legitimately appointed promoter of this cause, and with the attention given to the letters of certain Most Reverend Cardinals of the Holy Roman Church, and of the Most Reverend Patriarch Aloysius Barlassina of Jerusalem, and of many Illustrious and Reverend Archbishops and Bishops, as well as Abbots, Canons, and Superiors of Orders and religious Congregations of both sexes, and of other men of ecclesiastical or civil distinction, His Eminence and Most Reverend Lord Cardinal Camillus Laurenti, as Promoter or Relator of this cause, in the ordinary meetings of the Congregation of Sacred Rites, convened at the Vatican, proposed the following question for discussion: "Should a commission be appointed to introduce the cause in the case and for the purpose in question?" And the Most Reverend Fathers, entrusted with the preservation of sacred rites, after the report of His Eminence the Promoter, having heard the voice and the written opinion of the Reverend Father Charles Salotti, General Promoter of the Faith, after diligent discussion and consideration, they judged it fitting to write: "Affirmatively, that is to say, a commission should be appointed, if it pleases the Most Holy." On May 17, 1927, after a report on these matters was made to our Holy Father Pope Pius XI by the General Promoter of the Faith, His Holiness, approving the decree of the Sacred Congregation of Rites, signed it with his own hand.

[*Latin ed. p. 258*]

Acts of the Apostolic See - Official Commentary §58. The Commission for the introduction of the cause of beatification and canonization of the aforementioned Servant of God, Mary of Jesus Crucified, a cloistered nun of the Order of Discalced Carmelites, was established on May 18, 1927. His Eminence, Cardinal Vico, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. Reverend Monsignor Angelus Mariani, Secretary.

II. CADURCENSIS. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ALAN DE SOLMINIHAC, CANON REGULAR OF THE LATERAN, BISHOP OF CADURCENSIS.

ON THE QUESTION: Does it appear that he possessed the theological virtues of Faith, Hope, and Charity; as well as the cardinal virtues of Pru-

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dence, Justice, Fortitude, and Temperance, and their corresponding virtues, in a heroic degree, in his life?

The ancient and illustrious diocese of Cadurcensis owes much to its most illustrious prelate, Alan de Solminihac, who, in the seventeenth century, undertook to govern it, and who, with such zeal and pastoral care in the office entrusted to him, healed the wounds of a sick society, profoundly changed the deplorable condition of that society, and earned himself lasting praise.

Born in the town of Beleto, within the territory of the province of Coire, he was born to noble and most devout parents of the Catholic religion, from whom he received the first lessons of faith, and who instilled in him good morals. Forced to live amidst the vicissitudes of the world, as his family's circumstances required, he strove to keep himself free from any stain of sin.

He had scarcely reached his twentieth year when, having accepted the invitation of his uncle, he entered the Chancellery among the Canons Regular of Saint Augustine, and, having received the dignity of Abbot from his uncle, according to the custom of that time, he devoted himself to suitable studies, and went to Paris, to learn philosophical and theological disciplines.

Having completed these studies, he returned to Cadurcensis, and immediately set about restoring the collapsed discipline to the standard of the apostolic life. This was a...

[*Latin ed. p. 259*]

The Holy Congregation of Rites, with singular prudence, completed this matter, and acquired such a reputation that it was deemed fitting that he should be placed in charge of a diocese. He was therefore appointed to the Diocese of Vaurien; but the Man of God left nothing undone to alleviate the burden that was so formidable to him. This reluctance, which clearly demonstrated the greatest spirit of humility, revealed Alan to be worthy of being promoted to the governance of a larger diocese. Therefore, an Archbishop was appointed to the Church of Cahors, despite his reluctance, with the Abbey of Chancellata remaining under his supreme governance, so that the salutary work of reform already begun by him might be strengthened. Upon entering the diocese, he immediately saw how much tares needed to be uprooted, and how many labors were necessary to rekindle the love of the ancient religion and piety in the people. This was a difficult task, for the very rudiments of Christian instruction were widely ignored; the temples of God were almost deserted and dilapidated; while the taverns were crowded, especially on Sundays, when no cessation was made from work; the use of the Sacraments was almost non-existent: on the other hand, almost everyone indulged freely in games and dances. It is incredible how much and what the Venerable Archbishop accomplished in order to prepare a new generation for the Church. He frequently visited

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villages and towns with pastoral visitations, and everywhere he strove to restore the splendor of divine worship. He brought the lax discipline of the clergy back to the laws of the Church with apostolic freedom, and he was most zealous in the correction of morals, eradicating scandals and wicked customs from Christian families, and he began to uproot the seeds of vice, and he sought to expel and eradicate harmful doctrines from within his jurisdiction. He also diligently attended to the proper upbringing of boys and girls, for everyone knows that the happiness of every society depends almost entirely on this. Never resting in his zeal for the good of the flock, his thoughts, words, and actions always stemmed from the same principle, and always looked to the same end, namely, the glory of God and the salvation of souls. During the twenty-three years in which the Venerable Alan cultivated the Church of Cahors with unremitting labors, he exhibited a perfect example of an apostolic man in the episcopal dignity; and through his tireless zeal, the face of the entire diocese was renewed, so that that famous saying, which was attributed to Charles Borromeo, seems perfectly suited to him: "He restored that field, which had been shamefully disfigured and overgrown with weeds by the vices of the times, to its former vigor, so that he might make his Church a shining example of ecclesiastical discipline" (In the Bull of Canonization). Famous for his virtues and works, but greatly weakened in body, on the last day of the year 1659, foreseeing the hour of his approaching death, he concluded his life with the most peaceful of exits.

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 280, concerning the reputation of holiness. It came to pass that consideration was immediately given to establishing the honors due to him. But adverse conditions of time and place, and other circumstances, delayed the introduction of the cause until the year one thousand seven hundred and eighty-three; and the subsequent vicissitudes that followed brought a longer delay to the Apostolic proceedings, and it was not until the third of March, in the year one thousand nine hundred and fourteen, that the Preliminary Congregation could be held, which was convened at the Most Reverend Cardinal Dominic Ferrata, the Relator of the cause. Five years later, the Preparatory Congregation was convened in the sacred Vatican buildings, which, in order to obtain greater clarity, was repeated on the twenty-fifth of October, in the year one thousand nine hundred and twenty-one. Most recently, on the fourteenth day of the following month, the entire assembly of Disputants was convened before the Most Holy Pope Pius X, in which the Most Reverend Cardinal Raphael Merry del Val, the Promoter of the cause, proposed the following question for discussion: "Does it appear that the virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together

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with those annexed to them, were heroic in degree, in every circumstance, and in effect, in the case of the person under consideration?" All those present, both the Most Reverend Cardinals and the Consultor Fathers, gave their votes in order, which the Most Blessed Father pursued with earnestness, and he urged all to implore the aid of heavenly light through prayer. Having decided to make known his mind, he chose this day, the Sunday within the Octave of the Most Holy Body of Christ, and, having devoutly performed divine services, he commanded the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, and Raphael Merry del Val, the Relator of the cause; also, the Reverend Father Charles Salotti, General Promoter of the Faith, and myself, the undersigned Secretary, to be present, and solemnly declared: "It is established that the virtues of Faith, Hope, and Charity in God and in neighbor; as well as the cardinal virtues and those annexed to them, namely Prudence, Justice, Fortitude, and Temperance, were heroic in degree, in every circumstance, and in effect, in the case of the Venerable Servant of God Alan de Solminihac, so that the proceedings may proceed to the discussion of four miracles." He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the thirteenth day before the Kalends of July, in the year one thousand nine hundred and twenty-seven.

A. CARD. VICO, Bishop of Porto and Santa Rufina, and Prefect.

S. Angelus Mariani, Secretary.

[*Latin ed. p. 261*]

From the Roman Curia Diary, 261.

SACRED CONGREGATION OF RITES.

Tuesday, June 14, 1927, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Rites was held, in which the Most Reverend and Eminent Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise the aforementioned Congregation, discussed and gave their vote on the question of the heroic degree of virtues in the cause of beatification and canonization of the Venerable Servant of God, Alan de Solminihac, Bishop of Cahors.

Tuesday, June 21, 1927, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Eminent Lords Cardinals, and with the vote of the Reverend Prelates comprising the Sacred Congregation of Rites, the Preliminary Congregation was held to discuss the question of the heroic nature of the virtues exercised by the Venerable Servant of God, John Martin Moyë, Priest of the Foreign Missions and Founder of the Institute of the Sisters of Providence.

Tuesday, June 28, 1927, at the Most Reverend and Eminent Lord Cardinal

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Gennaro Granito Pignatelli di Belmonte, Promoter of the Cause of Beatification and Canonization of the Servant of God, Gemma Gaìgani, Virgin, the Congregation of the Sacred Rites, preparatory to the main proceedings, was held, in which, by the Reverend Officials and the theological Consultors of the aforementioned Congregation, the question of the heroic nature of the virtues exercised by the same Servant of God was discussed.

SECRETARY OF STATE.

APPOINTMENTS.

By Apostolic Briefs, the Holy Father Pius XI, may he reign happily, deigned to appoint:

June 10, 1927.

The Most Reverend Lord Cardinal Giovanni Battista Nasalli Rocca, Protector of the Institute of the Ladies Ursulines of Piacenza.

Apostolic Protonotaries *ad instar participantium*:

April 29, 1927.

Monsignor Luigi Graziano, of the diocese of Cotrone.

May 31st.

Monsignor Luigi Lauletta, of the archdiocese of Santa Severina.

Domestic Prelates of 8th Class:

February 2, 1927.

Monsignor Francesco M. Orr, of the diocese of Leavenworth.

May 4th.

Monsignor Guglielmo Berg, of the diocese of Fort Wayne.

May 21st.

Monsignor Alfredo Vitali (Rome).

May 24th.

Monsignor Giacinto Parisio, of the diocese of Susa (Rome).

May 24th.

Monsignor Antonio Giuseppe de Oliveira Bouças, of the diocese of Santiago de Cabo Verde.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary, May 24, 1917. Monsignor Giacomo F. McGloin, of the diocese of Buffalo. » » » Monsignor Ettore Felici (Boma). YES » » Monsignor Matteo Kaemmerer, of the diocese of Mainz. June 7 » Monsignor Vincenzo Tuzi, of the diocese of Sora. June 20 » » Monsignor Carlo Payne, of the diocese of Nottingham. HONORS With Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow: The Order of Saint Gregory the Great, rank of Commander: May 30, 1927. Upon the Most Noble Marquis Arduino Lucifero, of the diocese

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of Cotrone. The Grand Cross of the Order of Saint Gregory the Great, civil class: June 13, 1927. Upon His Excellency, the Most Reverend Doctor Eduardo Bagnino Penny, formerly Plenipotentiary Minister of Venezuela to the Holy See. The Insignia of the Order of Saint Gregory the Great, civil class: June 2, 1927. Upon the Honorable Commissioner Michele Alberto Gatti, of the archdiocese of Turin. The Order of Saint Gregory the Great, rank of Commander, civil class: May 25, 1927. Upon the Honorable Knight Luigi Antonini, of the archdiocese of Milan. June 27 » » Upon the Most Reverend Doctor Ignazio De Nicola (Boma). » » » Upon the Most Reverend Doctor Giacomo Walsh Benson, of the diocese of Middlesborough. May 30 » Upon the Honorable Mario Ramelli, of the diocese of Bergamo. June 5 » Upon the Honorable Professor Felice Bamorinò, of the archdiocese of Milan. June 9 » » Upon the Most Reverend Doctor Carlo Schindler, of the archdiocese of Munich and Freising. The Order of Saint Gregory the Great, rank of Commander, military class: May 25, 1927. Upon Commander Giovanni Tsuru (Japan). The Order of Saint Gregory the Great, civil class, rank of Knight: February 2, 1927. Upon Mr. Tommaso J. Maloney, of the diocese of Newark. May 24 » Upon Mr. Emilio Bonco, of the archdiocese of Milan. » » » Upon the Most Reverend Doctor Pietro Guglielmo Cornelio M. Busch, of the diocese of Harlem. May 27 » Upon Mr. Guglielmo Boden, of the archdiocese of Cologne. May 28 » Upon Mr. Giovanni Grignard (Belgium). » » » Upon Mr. Daniele Tire (Belgium). » » » Upon Mr. Domenico Matta, of the archdiocese of Turin. June 6 » Upon Mr. Gabriele Chemin, of the archdiocese of Beims. June 9 » » Upon the Most Reverend Doctor Federico Brunner, of the archdiocese of Munich and Freising. June 13 » » Upon Mr. Stefano Morlier, of the diocese of Ghent.

[*Latin ed. p. 263*]

Diarium Romanae Curiae, June 20th » » » » ms 1927. To the Most Reverend Mr. Ludovico Nemoz, of the Archdiocese of Lyons. » To the Most Reverend Mr. Enrico Teyssier, of the same Archdiocese. » To the Most Reverend Mr. Francesco Jullien, of the same Archdiocese. The Order of St. Sylvester, conferred: May 31st » » June 6th » » 1927. To the Most Reverend Mr. Mattia Huelin y Muller, of the Diocese of Badajoz. » To the Most Reverend Mr. Filippo Cantu, of the Archdiocese of Milan. » To the Most Reverend Mr. Gioacchino Diniz da Fonseca (Portugal). » To the Most Reverend Mr. Tommaso de Gamboa (Portugal). The Knighthood of the Order of St. Sylvester, conferred: April 30th, May 24th, 25th, 27th, June 8th, 20th » » 1927. To the Most Reverend Mr. Gabriele Bernardi, of the Diocese of Sebenico. » To the Most Reverend Mr. Werner Schumacher, of the Archdiocese of Koln. » To the Most Reverend Mr. Bernardo E. Bloemer, of the same Archdiocese. » To the Most Reverend Mr. Carlo Ottolino, of the Archdiocese of Milan. » To the Most Reverend Mr. Pietro Hensen, of the Archdiocese of Koln. » To the Most Reverend Mr. Francesco Bartsch, of the Diocese of Danzica. » To the

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Most Reverend Mr. Enrico Theissen, of the Archdiocese of Koln. BY THE GRACE OF HIS HOLINESS, THE FOLLOWING WERE APPOINTED: By the hand of His Eminence, the Monsignor Chamberlain, the Holy Father, Pope Pius XI, reigning happily, deigned to appoint: Secret Chamberlains, ad honorem: January 17th, 1927. Monsignor Tommaso Wlazowski, of the Diocese of Premislia. » Monsignor Stanislao Kwiecinski, of the same Diocese. » Monsignor Giuliano Krygowski, of the same Diocese. » Monsignor Eugenio Zukowski, of the same Diocese. February 21st. » Monsignor Leone Kasyna, of the Diocese of Chełmno. February 21st. » Monsignor Giuseppe Szydzik, of the same Diocese. » » Monsignor Paolo Teichert, of the same Diocese. May 14th. » Monsignor Paolo Schönke, of the Apostolic Administration of Tiitz. » Monsignor Antonio Schulte, of the Diocese of Munster. May 21st, 24th. » Monsignor Giuseppe Bearzotti, of the Archdiocese of Udine. » » Monsignor Pietro J. Bunne, of the Archdiocese of St. Louis, Missouri. » » » Monsignor Giuseppe Brüx, of the Diocese of Osnabrück. May 30th. » » Monsignor Luigi Cozio, of the Archdiocese of Turin. May 31st. » » Monsignor Biagio Cesnys, of the Archdiocese of Kaunas. June 3rd. » Monsignor Giuseppe Chiot, of the Diocese of Verona. June 9th. » » Monsignor Primo Principi (Rome). June 10th. » » Monsignor Giuseppe Sladek, of the Archdiocese of Prague. June 21st. » » Monsignor Giuseppe della Cioppa, of the Archdiocese of Capua. » » » Monsignor Vigilio Dalpiaz, of the Diocese of Trento. » » » Monsignor Giosuè Venturi, of the Diocese of Acquapendente.

[*Latin ed. p. 264*]

From the *Acta Apostolicae Sedis* – Official Commentary of the Secretary of Grace and Robes Extraordinary of His Holiness: January 17, 1927. Mr. Severino Korab-Dolanski, of the Latin diocese of Premislia. Honorary Chamberlains in the peacock blue attire of His Holiness: February 21, 1927. Monsignor Bomualdo Frydrychowicz, of the diocese of Chełmno. Monsignor Francesco Bozynski, of the same diocese. Monsignor Giuseppe Wysinski, of the same diocese. May 11th. Monsignor Felice Qualandri, of the diocese of Ferentino. June 24th. Monsignor Giuseppe Benetti, of the archdiocese of Milan. June 17th. Monsignor Riccardo d'Azzeo (Boma). June 18th. Monsignor Alberto Helmke, of the provicariate of Denmark. Honorary Chamberlains of Grace and Robes Extraordinary of His Holiness: June 21, 1927. Mr. Goffredo Bos y Fillol, of the archdiocese of Valencia. Mr. José Vicens Molto, of the same archdiocese. Honorary Chamberlains *extra urbem* of His Holiness: June 17, 1927. Monsignor Umberto Busato, of the diocese of Santa Maria. Monsignor Armando Teixeira, of the same diocese. NECROLOGY: June 7th, 1927. Monsignor Alfredo Giulio Melisson, Archpriest *titularis* of Viminacio. June 19th, 1927. Monsignor Daniele M. Gorman, Bishop of Boise City. June 26th, 1927. Monsignor Giovanni di Gesù Herrera y Pina, Archbishop

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of Monterey in Mexico. July 2nd, 1927. Monsignor Ludovico Antomelli, Bishop of Lodi. July 9th, 1927. Monsignor Angelo Portelli, Bishop *titularis* of Selinonte. July 16th, 1927. Monsignor Michele Zezza di Zapponeta, Latin Patriarch of Constantinople. July 23rd, 1927. Monsignor Luigi Humbrecht, Archbishop of Besançon.

[*Latin ed. p. 265*]

Year XIX - Vol. XIX, August 1, 1927, No. 8. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. APOSTOLIC CONSTITUTION CONCERNING THE DIVISION AND REUNION OF THE VICENTINA AND PATAVINA DIOCESES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR ETERNAL REMEMBRANCE. For the apostolic office which, though undeservedly, we exercise, we gladly introduce here matters which are deemed to pertain to concord and peace among the faithful, since the boundaries of dioceses are sometimes altered, when it appears necessary, especially to resolve controversies which may arise because of these very boundaries. Now, a long-standing controversy existed between the parish of the city of Thiene, of the Patavina diocese, and the parish of the place Molina, of the Vicentina diocese, which is located within the territory of the municipality of Malo. The boundaries, by which both the Patavina and Vicentina dioceses are distinguished, were the subject of this controversy. Although this question has been defined by the Holy See and its delegates on several occasions, it has never been brought to effect and execution. Currently, especially at the urging of the pastor of Molina, the matter has again been brought before the examination and judgment of the Holy See. Wherefore, after hearing the Archpriest of the parish of the city of Thiene, the two local Ordinaries, and also those who are concerned, or who presume to have an interest, with the consent of our chosen sons, the Most Reverend Cardinals presiding over the Consistorial affairs, after mature deliberation, and by the fullness of Apostolic power, to every act...

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - As we deem it necessary to conclude with the following, we decree and ordain: that the civil boundaries of the municipality of Malo shall be as they are, and the ecclesiastical boundaries of the parish of Molina shall likewise be, so that the pastor of Molina shall extend his jurisdiction over the entire territory that is civilly subject to the municipality of Malo; and, furthermore, we detach a portion of this territory from the Diocese of Padua and unite it with the Diocese of Vicenza, ordering that the boundaries of the Dioceses of Padua and Vicenza shall henceforth be defined in this manner. To these matters, for their execution, we appoint the venerable brother Ferdinand, of the Rodolfi family, Bishop of Vicenza, with all necessary and appropriate powers, including

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the power to delegate another person in ecclesiastical dignity or office, and also to pronounce judgment on any opposition that may arise in the course of the execution; and we charge him to transmit to the Sacred Congregation of the Consistory, within six months from the date of this document, a certified copy of the completed execution. Finally, we decree that these Letters, whether copied or printed, shall have the same full force and effect, provided they are signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity, as if they were presented or shown. We decree that this detachment and aggregation shall remain perpetually valid and effective, and shall be observed perpetually and inviolably by all those to whom they pertain; and that whatever is done to the contrary by anyone, knowingly or unknowingly, with any authority, shall be null and void. Notwithstanding any Apostolic constitutions and ordinances, and all other special provisions, even those worthy of individual mention and derogation, to the contrary. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-seven, in the fifth year of Our Pontificate.

£B B.

CARD. POMPILJ,

Archbishop of Velletri.

O. CARD. CAGIANO,

Substitute of the Holy See.

Dominicus Jorio,

Apostolic Prothonotary.

Dominicus Spolverini,

Apostolic Prothonotary.

In Loco

£3 Plumbi Beg. in Cane. Ap., vol. XXXV, n. 60. - M. Riggi.

[*Latin ed. p. 267*]

Acta Pii PP. XI 267. *LITTERAE APOSTOLICAE*. I. NOVA DELIMITATIO ATHABASKA, INTER VICARIATUS APOSTOLICOS DE MACKENZIE ET DE QUI, QUI IN POSTERUM DEGROUARD DENOMINANDUS.

PIUS PP. XI. Ad futuram rei memoriam. – Quae ad rei sacrae procurationem melius gerendam expedire videantur, ut mature praestemus, Nos admonet supremi officium Apostolatus, quo in terris divinitus fungimur. Iamvero, cum in America Septentrionali, illa regio vicariatus apostolici de Athabaska, quae a e ad orientem lineae meridianae 113 (longitudo oec. a meridiano Greenwich) sita est, haud facile ab eodem Vicario

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Apostolico lustrari, incolasque capiat, qui magna affinitate sociantur cum tribubus indigenis vicariatus apostolici de Mackenzie proxime continentis, opportunum maxime visum est ad rei christianae bonum atque incrementum utriusque vicariatus limites immutare.

Conlatis itaque consiliis cum venerabilibus fratribus Nostris S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis omnibusque adiunctis sedulo studio perpensis, motu proprio atque ex certa scientia et matura deliberatione Nostris, deque apostolicae Nostrae potestatis plenitudine, praesentium tenore, regionem quae vergit ad orientem lineae meridianae 113 a e a vicariatu apostolico de Athabaska seiungimus, sive dismembratur, eandemque, ita per Nos separatam, finitimo vicariatui apostolico de Mackenzie adiungimus, ita ut ipsa linea meridiana 113 posthac limes sit inter ambas superenunciatas Missiones.

Cum vero, mutato sic limite, flumen Athabaska itemque lacus et urbs nominis eiusdem, a territorio vicariatus apostolici de Athabaska nunc exclusa maneant, eadem Nostra auctoritate, praesentium tenore, volumus ut idem vicariatus apostolicus iam non de Athabaska sed de Grouard posthac nomen habeat, ab illius Vicarii Apostolici sede deductum.

Haec mandamus, edicimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere; illisque ad quos spectant, sive spectare poterunt, nunc et in posterum amplissime suffragari; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri si quidquam secus super his a quovis, auctoritate qualibet, scienter sive ignoranter, attentari.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary. This has come to pass. Notwithstanding the constitutions and ordinances of the Apostolic See, and all other things that might be contrary, it is given at Rome, near Saint Peter, under the Fisherman's ring, on the fifteenth day of the month of March, in the year 1927, the sixth year of Our Pontificate. P. CAED. GASPABRI, from the Secretariat of State.

II. ALTERATION OF BOUNDARIES BETWEEN THE VICARIATE APOSTOLIC OF ORANGE AND THE APOSTOLIC PREFECTURE OF THE CENTRAL DISTRICT OF THE CAPE OF GOOD HOPE.

PIUS PP. XI. For the sake of future remembrance. — We turn the eyes of Our mind to all parts of the Catholic world, even those separated by vast distances of land and sea, as from a lofty vantage point, from this Chair of Saint Peter which We, through no merit of Our own, have obtained by divine grace. Indeed, the Vicariate Apostolic of Orange River, and the Apostolic Prefecture of the Central District of the Cape of Good Hope in Africa, have recently urged Us to consider assigning a certain alteration

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of boundaries among their missions; We, having carefully considered all the circumstances with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and in order that the work of evangelization may be more suitably promoted in certain of the territories of the aforementioned missions, We have readily and willingly decided to grant their requests. Therefore, through Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We wish and decree that the district commonly called Prieska, which now belongs to the Apostolic Prefecture of the Central District of the Cape of Good Hope, be separated from it and be assigned to the Vicariate of Orange River; and that the districts of Galvinia and Frasenburg, which have been separated from the Vicariate of Orange River, be assigned to and incorporated into the aforementioned Apostolic Prefecture of the Central District of the Cape of Good Hope. We enact this, decreeing that these present Letters shall remain forever valid and effective, and shall fully and completely produce and obtain their intended effects for those to whom they pertain, now and in the future, and shall be duly judged and decided; and that anything to the contrary, attempted by anyone, whether knowingly or unknowingly, shall be declared invalid from now on and of no effect.

[*Latin ed. p. 269*]

269 The acts of Pope Pius XI are recorded. Notwithstanding the constitutions and ordinances of the Apostolic See, and all other things that may be done to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of March, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III. A TERRITORY IS DETACHED FROM THE VICARIATE APOSTOLIC AND THE APOSTOLIC PREFECTURE OF DEHPYENG-ANIN OF SEOUL IS ESTABLISHED IN KOREA.

PIUS PP. XI.

For the sake of future memory.

— That these things may proceed for the good of the faithful and for the increase of religion, may they occur well, prosperously, and happily; this, We are reminded by the supreme office of the apostolate, by which We are divinely appointed on earth. Indeed, the Apostolic Vicariate of Seoul in Korea, conspicuous for the extent of its territory and the number of its inhabitants, encompasses the region of Hpyeng-an-to, divided into two provinces, one northern and the other southern, which, with the number of the faithful constantly increasing, seems to require particular care with regard to the spiritual needs of the people, and the Apostolic Vicar himself,

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with fervent prayers, has urged Us to detach the entire region of Hpyeng-an-to from the Vicariate of Seoul, and to establish it as a separate Apostolic Prefecture, which We have readily and willingly deemed it fitting to grant. Therefore, with the prior consent of the Most Reverend Brother, Mary Giardini, Archbishop with the title of Edessen, Apostolic Delegate in Japan, and after consultations with Our Most Reverend Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We detach the territory of Hpyeng-an-to, which is divided into the northern and southern provinces, from the Apostolic Vicariate of Seoul, and We establish it as a new Apostolic Prefecture, which We name Hpyeng-an, and which We entrust to the care of the Society of Maryknoll for Foreign Missions. These things We decree, We command, We declare, that the present letters shall remain forever valid and effective, and shall have and obtain their full and complete effect, to those to whom they pertain or are intended.

[*Latin ed. p. 270*]

270. The Acts of the Apostolic See – Official Commentary can now and forever fully attest to this; and it must be rightly judged and defined, and whatever is attempted otherwise on these matters by anyone, knowingly or unknowingly, shall from now on be declared invalid and void. Notwithstanding any Apostolic constitutions and other regulations to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of March, in the year 1927, the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

IV. DIVISION AND ERECTION OF THE APOSTOLIC PREFECTURE OF KAGOSHIMA, JAPAN. PIUS PP. XI. For the perpetual memory of this matter. – The safety of the flock is better promoted by an increase in the number of pastors, and guided by this principle, We, as the supreme pastors of the Christian flock, in order to promote its salvation, increase the number of sacred ministers, whenever We see fit to do so in the Lord. Indeed, the venerable brother, Very Reverend Father John Oombaz, Bishop of Nagasaki, has already urgently requested Us to divide the Diocese of Nagasaki, which extends over a very wide territory, and which contains a large number of subjects and inhabitants, by Apostolic authority, and to establish a new Apostolic Prefecture from the territory separated from it. We have considered these requests, which give precedence to the spiritual good of the faithful, and have readily and willingly agreed to them. Therefore, with the prior consent of the venerable brother, Most Reverend Father Mario Giardini, titular Archbishop of Edessa, Apostolic Delegate in Japan, and after carefully considering all relevant matters with Our venerable

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brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the present document, We separate the territory which comprises the civil prefectures of Kagoshima and Ōmura from the Diocese of Nagasaki, and We erect that same territory, which We have thus separated, into a new Apostolic Prefecture, which We name Kagoshima, and which We entrust to the care of the Order of the Friars Minor. These things We have decided, decreeing that the present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and shall be observed by those to whom they pertain, or who may pertain to them.

[*Latin ed. p. 271*]

Acts of Pope Pius XI, 271, now and forever, shall have the fullest force; and it shall be rightly judged and defined, and whatever may be attempted concerning these matters by anyone, with any authority whatsoever, knowingly or unknowingly, shall be null and void from now on. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the nineteenth day of the month of March, in the year 1927, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

LETTER TO THE MOST REVEREND AND ILLUSTRIOUS LORD, PETER TITUS, BISHOP OF CHRYSOGONI, OF THE HOLY ROMAN CHURCH, CARDINAL MAFFI, ARCHBISHOP OF PISA, CELEBRATING THE TWENTY-FIFTH ANNIVERSARY OF HIS EPISCOPATE.

PIUS PP. XI

Beloved Son, greetings and the apostolic blessing.

We have learned with great pleasure that you are deeply moved by the will of the Supreme Pastor, and that you yourself recall, as often as possible, the numerous graces that God has bestowed upon you during these twenty-five years of your episcopate – which, indeed, will be happily completed on the eleventh day before the Ides of June. It is fitting that the remembrance of these divine works should not only stir up your willing devotion to God, as you write, but should also fill you entirely with joy and delight, since, with the help of divine assistance, you have never ceased to strive to lead the flock entrusted to you, keeping it safe from the deceptive paths of error, and diligently and carefully guiding it to the pastures of eternal salvation. Therefore, it is not surprising that your beloved clergy and people are eager to celebrate this happy occasion with special expressions of love. Indeed, they rightly desire to do so, given your outstanding merits for this diocese, with which you have bound the hearts of all these years, and also your

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excellent teaching on sacred and profane matters, in which you are rightly and deservedly esteemed by any order of men. Furthermore, We have been informed that, on the same day, you will again use the parish church of Saint Catherine, recently restored to its former dignity, for the celebration of the sacred rites, and that the relics of Saint John of Bivalta, solemnly brought there, will be presented for the veneration of the faithful, which will certainly make your birthday as a bishop more fruitful and more glorious. Therefore, We join with all those who admire your virtues in offering you our best wishes, especially that...

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - An Official Commentary, having prayed to God that it may serve the Holy Church and endure for a long time. In order that you may have a testimony of Our paternal benevolence, We grant that, having performed sacred duties, you may bless, in the name of Ours, those present, offering them the fullest possible indulgences, according to the established conditions. May the apostolic blessing, a dispenser of divine graces, be imparted to you, Our beloved son, and to your clergy and people, with the greatest affection in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of June, in the year 1787, in the sixth year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER ALOISIUS, BISHOP OF SAINT GEORGE IN VELABRO, OF THE SACRED ROMAN CHURCH, SINCERELY, WHOM WE SEND AS OUR LEGATE TO BELGIUM FOR THE SOLEMN CELEBRATION OF SAINT HUBERT, BISHOP. PIUS PP. XI. Our beloved son, greetings and Our apostolic blessing. — As you know, Saint Hubert is venerated with a special devotion, especially in the kingdom of Belgium, as he is considered the Apostle of that region. He, born of a noble family in Aquitania, having left the courts of princes, not without a wonderful grace from God, dedicated himself entirely to the service of the eternal King, in order to attain the crown of immortality; and he progressed so rapidly in all virtues that he was deemed worthy to be chosen as Bishop of Maestricht, after the death of Saint Lambert, to whom he had diligently devoted himself in governing the diocese. When he had transferred the seat of his honor to Lodi, he was the first sacred pastor of that city; and all know how brilliantly his zeal shone in seeking the salvation of his neighbors in every way. A man powerful in speech, he not only, as is said, converted the remaining worshippers of idols in Arduenna, Brabant, and other neighboring regions, to the Christian faith; but he also worked diligently to ensure that all remained rooted and founded in that very faith. Just as, during his life, he was seen as an example of virtue for all to imitate, so too, the benefits which he, being greatly pleasing to God, conferred upon the faithful, both during his life and after his death, are of such great power that they are offered to no one at any time. Therefore, it is not surprising that now, in the twelfth century since

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he ascended to heaven, citizens of every rank from the kingdom of Belgium, and not a few from the neighboring regions of France, Luxembourg, and Holland, desire to honor his memory with gratitude, especially in the city of

[*Latin ed. p. 273*]

273 The acts of Pope Pius XI, which bear the name of Saint Hubert. Indeed, when the Bishop of Namur, within whose jurisdiction that city lies, earnestly requested that we send our legate to so auspicious an event, we were most pleased to choose you, our beloved son, in two letters, to preside over those sacred ceremonies, representing our person; and we have no doubt that, through your outstanding piety and the dignity you possess, and through the presence of most distinguished men, the triumph of the Catholic faith will be assured, for Saint Hubert was its most steadfast champion. Furthermore, to make our benevolence towards those faithful people more evident, we grant you the power to bless the assembled people in the name of Our Lord, and to offer them a full remission of their sins, for the benefit of the Church. In the meantime, we impart, with a generous spirit, the apostolic blessing to you, our beloved son, to the prudent Bishop of Namur, to the other sacred pastors, and to all those who participate in the secular celebrations. Given at Rome, at Saint Peter's, on the twentieth day of the month of May, in the year 1927, the sixth of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHERS, MICHAEL EVANGELISTI, PROTONOTARY, AND MODERATOR OF THE CAMALDOLI MONASTERY, O.S.B., JOHN VALENZANI, PRIOR OF THE CAMALDOLI MONASTERY OF MONTE CORONA, AND VINCENTIUS BARBAROSSA, ABBOT GENERAL OF THE CAMALDOLI MONKS: IN THE NINTH YEAR AFTER THE DEATH OF SAINT ROMUALD. PIUS PP. XI. Beloved sons, greetings and the apostolic blessing. — It has always been the case that God has raised up certain men, for the needs of Holy Church, who, according to their own talents and nature, have founded various religious families, either to oppose heretics as sacred soldiers, or to be sent throughout the world as sowers of the faith, or finally, to cultivate all virtues and oppose encroaching vices. Among these, Saint Romuald, your venerable father, certainly holds a prominent place, and he is rightly considered the most prudent restorer and propagator of the eremitical life in the West. But who is unaware of how much his Order has benefited the Christian and civil affairs, especially in times of great virtue and faith? The Camaldoli monks, among other things, have,

[*Latin ed. p. 274*]

The Acts of the Apostolic See – Official Commentary. Councils have always been accustomed to providing divine assistance to the Church mil-

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itant, dedicating themselves to matters of contemplation, but also to arousing piety in the people by presenting examples of a stricter life, and to preserving the monuments of ancient wisdom by multiplying copies of texts. Therefore, it is unjust for some to disapprove of the life led by monks in their monasteries, as if it were idle or useless; for they, while not neglecting all that is noble and excellent, strive above all to place heavenly things before earthly ones through the difficult path of the Cross, a way of living that should be esteemed by the faithful as highly as it has been held in the Church of God and in former ages. Therefore, it will soon come to pass that the ninth century will be completed since the most holy man, Saint Eomuald, was raised to the glory of the triumphant Church. In this auspicious occasion, it is certainly fitting, and indeed proper, to solemnly commemorate this great man, especially because these expressions of honor also serve as a reminder of ancient sanctity. While so much everywhere is dominated by the lust for pleasure, the austerity and penance of Saint Eomuald rightly show the path by which men attain eternal salvation. Above all, beloved sons, it is necessary for you to awaken within yourselves the religious spirit of your venerable Father, both by fostering mutual charity among yourselves, and by diligently cultivating the discipline of a holy life, which the Founder himself has set as an example. Thus, as the Apostle says, you have died, and your life is hidden with Christ in God; you are indeed dead to the affairs of the world, but firmly rooted in the heavens; for this alone is the life that truly bears its name, which is strengthened by the perennial grace of Christ, which remains always in God, and which, even in this mortal life, is already imbued with the joys of eternal blessedness. As for us, in order that you may maintain the fervor inspired by this secular event, we earnestly pray to God for suitable assistance; and in order that this commemoration may be more solemn, we gladly grant that those who have presided at the sacred ceremonies, to be celebrated in the principal house of each Congregation, may, in our name, bestow upon them the prescribed indulgences, for the benefit of the Church. Meanwhile, as a sign of the heavenly things we propose, and as a witness to the apostolic nature and also to the paternal benevolence of Our own, we impart to you, beloved sons, and to all your members, with a generous heart, this blessing. Given at Rome, near Saint Peter, on the sixth day of the month of June, in the year 1907, of Our Pontificate.

PIUS PP. XII

June 11, 1907.

[*Latin ed. p. 275*]

From the Acts of Pope Pius XI, page 275, section IV.

To the Most Reverend and Most Excellent Archbishop of Gnesnensis-

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Metropolitan of Posnaniensis, Greetings and Apostolic Benediction.

We, indeed, with all due care, strive to amplify the worship of the august Sacrament through Eucharistic gatherings, for the benefit of souls, if God so wills: for it has been sufficiently proven by experience how much these gatherings contribute, both to the increase of faith and charity, and to the strengthening of hope for eternal glory; and since the Eucharist is almost the center of the Christian religion, no one can fail to see the divine power constantly emanating from it, bringing about a completely new order of things, and permeating all aspects of domestic and civil society. Therefore, we have learned with pleasure that a Eucharistic Congress is soon to be held in the city of Inowrocław, and that not only the clergy and people from your archdioceses, but also many Catholics from neighboring areas, and not a few sacred dignitaries, will attend. And we certainly attribute well-deserved praise to all those who have contributed in every way to the preparation of this event; all the more so because, as this is the first Congress of this kind to be celebrated in Poland, we hope that others will also be inspired to hold such gatherings there. Therefore, urge forward this excellent undertaking; by restoring ancient institutions, wherever they have become obsolete, such as Eucharistic sodalities, prayers offered to the august Sacrament for the purpose of adoration, and other works of this kind; and above all, by encouraging the frequent use of the Eucharist among the Polish people. Thus, it will be hoped that, cleansed of their vices, the faithful will be inflamed with a wonderful zeal for religion, and that, with the public recognition of the authority of Christ, various classes of people, by observing the holiest laws, may enjoy the divine gift of peace and prosperity. We, for our part, pray that suitable graces may be granted to you from God; and we impart, with a generous heart, the Apostolic Benediction to you, Venerable Brother, and to all those who will attend the Congress, as a pledge of heavenly graces and as a sign of Our paternal benevolence, confirming the indulgences, privileges, dispensations, which We granted in the Apostolic Letters of the 7th day of the month of March in the year 1924.

Given at Rome, near the Holy Peter, on the 8th day of the month of June, in the sixth year of Our Pontificate.

PIUS XI.

[*Latin ed. p. 276*]

Acta Apostolicae Sedis - Official Commentary 276 V TO THE MOST REVEREND FATHER ALEXANDER, TITULAR BISHOP OF SAINT AUGUSTINE, SECRETARY OF THE HOLY ROMAN CHURCH, CARDINAL KAKOWSKI, ARCHBISHOP OF VARSAVIA, AND TO OTHER ARCHBISHOPS AND BISHOPS OF POLAND: IN REPLY TO LETTERS

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SENT FROM THE VARSAVIAN ASSEMBLY. PIUS PP. XI: To Our beloved sons and venerable brothers, health and the apostolic blessing. — Although you are accustomed to informing Us frequently about the state of affairs in which the Church exists among you, We were nonetheless most grateful for the letters which you sent jointly from the Varsavian assembly; for as you sought to promote the good of your dioceses in these difficult times, you promised to diligently pursue a certain Catholic action, as it is called, in accordance with the prescriptions of this Apostolic See, which have been repeatedly issued. It is clear to all how vast is the field of labor, where not only the clergy, but also laymen of discernment can exercise their talents in every way. Nor was it less pleasing to Us the expression of gratitude which you wished to offer, because We have appointed that excellent Apostolic Delegate to the Most Eminent College of Cardinals; all the more so because you rightly recognized in this a certain special sign of Our benevolence towards that Republic. As for the tribulation of the Mexican people, We are not surprised if, as you write, the Poles feel such great sorrow; and We earnestly implore you to continue to offer fervent prayers for our brothers. Furthermore, We have carefully considered what you, after deliberation, have proposed to Us; and We have already taken steps to send you appropriate guidelines through Our Apostolic Delegate. And having prayed to God to assist you so that you may carry out what you have prudently decided, We impart to you, Our beloved sons and venerable brothers, and to each of your dioceses and to each of you, with a generous heart, the apostolic blessing. Given in Rome, at Saint Peter's, in the year 1927, in the sixth year of Our pontificate. PIUS PP. XI, the tenth day of the month of June.

[*Latin ed. p. 277*]

277 Acts of Pope Pius XI, section 6, TO REVEREND FATHER EDWARD HUGON, O.P., TO WHOM HE CONGRATULATES ON THE PUBLICATION OF HIS DOGMATIC TREATISES. POPE PIUS XI: Beloved son, greetings and apostolic blessing. — Since you have recently completed your dogmatic treatises, which you have called by that name, and have brought them to a successful conclusion, we are pleased to congratulate you sincerely on this work of yours, which, as we approved at its inception through Our letters, is now happily completed. We congratulate you, not only for your sake, whose doctrine and expertise in interpreting the *Summa* of Aquinas we wish to commend with repeated testimony of pontifical benevolence, but also because we see that you have consulted excellently for the benefit of students who are very eager to progress in sacred disciplines, whether they hear you in schools or read your writings, so that, having completed their course of studies, they may more deeply grasp and recognize the dogmas of the faith. In this matter, why should we repeat or recall the highest praises that we bestowed upon you, four years ago, when you presented treatises

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to Us? Rather, we believe it is better publicly to affirm that, through you, by joining the light of positive theology with the principles of Scholasticism, you have, with God's help, brought about a single body of sacred doctrine, which you have wisely arranged and ordered according to the mind of the Angelic Doctor. Since you have so excellently deserved in the study of divine things, we desire and hope that you may continue to merit, and may merit even more outstandingly, so that you may enjoy the benefits of heavenly graces; may the apostolic blessing, which we impart to you, beloved son, with all our heart, be the means of obtaining and foretelling those graces. Given at Rome, near Saint Peter's, on the sixth day of Our pontificate, July 25th, in the year 1922. PIUS PP. XI.

[*Latin ed. p. 278*]

Acts of the Apostolic See - Official Commentary 278. ACTS OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE SACRED OFFICE. DOUBT REGARDING CONVENTIONS (WHICH THEY CALL) FOR PROMOTING THE UNITY OF ALL CHRISTIANS. On the occasion of the convention, which will be held in Lauson, Switzerland, from August 3rd to 21st of the coming month, the following doubt was proposed to the Supreme Holy Congregation of the Sacred Office: "Is it permissible for Catholics to attend or favor conventions, gatherings, sermons, or societies of non-Catholics, which aim to unite all those who claim the name of Christian in a single religious bond?" In the General Congregation, on Thursday, July 6, 1927, the Eminences and Reverend Lords, Cardinals, General Inquisitors in matters of faith and morals, ordered that a response be given: "No, and one must strictly adhere to the decree issued by this very Supreme Holy Congregation on July 4, 1919, concerning the participation of Catholics in the society "For the Promotion of Christian Unity"." Our Most Holy Lord, Pope Pius XI, of blessed memory, on the following Friday, July 7th of the same month and year, during his customary audience granted to the Reverend Father, Assistant of the Sacred Office, approved the resolution presented to him by the Eminences and ordered that it be made public. "Given in Rome, from the offices of the Sacred Office, on July 8, 1927. Aloysius Castellano, E. © S. Supreme Holy S. Office, Notary."

[*Latin ed. p. 279*]

SACRED CONSISTORY CONGREGATION

In Padua and Vicenza.

DECREE CONCERNING THE DIVISION AND INCORPORATION.

It pertains to the parish of Curtarolo, in the diocese of Padua, a certain

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territory, bordering the right bank of the river Brenta and surrounded by the boundaries of the parish of Vaccarino, in the diocese of Vicenza, which is currently inhabited by six families, comprising approximately fifty souls.

Furthermore, these families, having presented a petition, requested that said territory be separated from the parish of Curtarolo, in the diocese of Padua, and rather be united to the parish of Vaccarino, in the diocese of Vicenza, because it is very distant from its parish church of Curtarolo, and on the contrary, is close to that of Vaccarino, to which these families already frequently go to fulfill their obligations of piety and religion; and also because it belongs to the civil municipality called Piazzala sul Brenta, of which the territory also constitutes part of the parish of Vaccarino.

Such requests, supported by the Ordinaries of both dioceses, having been considered, Our Most Holy Lord Pope Pius XI, through divine Providence, has benevolently decided that they should be approved.

Therefore, having taken into consideration all that is necessary, and with the consent of all those who may be interested in this matter, or who are presumed to be so, and with full Apostolic authority, this Consistory Decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been issued, establishes that the aforementioned territory, together with its inhabitants, be separated from the parish of Curtarolo and from the diocese of Padua, and be incorporated into the parish of Vaccarino and the diocese of Vicenza, as if it were actually divided and incorporated.

Furthermore, to ensure the execution of all of the above, the same Holiness has deigned to appoint the Most Reverend Father Ferdinand Rodolfi, Bishop of Vicenza, with the necessary and appropriate powers, including the power to delegate another person holding an ecclesiastical office, to carry out the aforementioned purpose, and also to pronounce judgment on any opposition that may arise in the course of the execution; and He has imposed upon him the obligation to do so within six months, from

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis – The official record, bearing the date to be computed, must be transmitted to this Sacred Congregation, a certified copy of the completed execution. All objections to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 18th of March, 1927. £8 C. CARD. DELAT, Bishop of Sabina, and Mandelia, Secretary. L. m s. f Fr. Raphaël C, Archbishop of Thessalonica, Assessor.

II. APPOINTMENTS OF CHURCH OFFICIALS

Our Most Holy Lord Pope Pius XI, by decrees of the Sacred Consistorial Congregation, has provided pastors for the following churches:

1. July 1927. – The Metropolitan Church of Santa Severina has been as-

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signed to the Reverend Father Anthony Galati, formerly Bishop of Oppido. – The titular episcopal Church of Dadima has been assigned to the Reverend Father Joseph of Jesus Lopez, General Vicar of the diocese of Aguas Calientes, whom he appointed as Auxiliary to the Reverend Father Ignatius Valdespino y Diaz, Bishop of the same diocese.

7. July. – The Cathedral Church of Catamarca has been assigned to the Reverend Father Innocent Davila y Matos, formerly titular Bishop of Ostracinitia. – The Cathedral Church of ParanÃ¡ has been assigned to the Reverend Father Julian Martinez, parish priest of the aforementioned cathedral church. – The Cathedral Church of Cordoba in America has been assigned to the Reverend Father Firmin Lafitte, parish priest of Saint Nicholas in the city of Buenos Aires. – The Cathedral Church of Saint James of the Exterior has been assigned to the Reverend Father Audin Rodríguez, from the diocese of Cordoba in America.

8. July. – The Cathedral Church of Lodi has been assigned to the Reverend Father Peter Calchi-Novati, formerly Bishop of Bobbio (-Abbey of San Colombano). – The Cathedral Church of Anagni has been assigned to the Reverend Father Gaudentius Manuelli, a close confidant of His Holiness, archpriest of the town of Oleggio in the diocese of Novara.

12. July. – The titular episcopal Church of Selinunte has been assigned to the Reverend Father Joseph Hum Dinand, of the Society of Jesus, whom he appointed Apostolic Vicar of Jamaica.

[*Latin ed. p. 281*]

28th of July. The Sacred Congregation of Bishops, 15th of July. To the titular Bishop of the Church of Thermopylae, His Excellency, Most Reverend Henry Thompson, already Bishop of Gibraltar. To the Cathedral Church of Urban, 16th of July. To the Church of Lanusei, the Right Reverend Joseph Miglior, Auxiliary General Vicar of the Archdiocese of Cagliari. To the titular Bishop of the Church of Myrina, the Right Reverend Edward Galvin, of the Society of the Missions of the Holy Spirit, founded by Saint Columban, whom he appointed Apostolic Vicar of Hanyang. 25th of July. To the titular Bishop of the Church of Ostracinitis, the Reverend Father Alexander Berlioz, formerly Bishop of Hakodate.

SACRED CONGREGATION OF THE COUNCIL: DECLARATION. Whereas Joseph Paccagnella, a priest of the Diocese of Padua, has not obeyed the mandates of this Sacred Congregation concerning the execution of certain pious intentions, this Sacred Congregation declares that the aforementioned priest, Joseph Paccagnella, has incurred a personal interdict, according to canon 2275 of the Code of Canon Law, imposed upon him from the 27th of April, 1927. Given at Rome, on the 12th of July, 1927. D. L. CARDINAL SBARRETTI, Prefect. M. S. F. TULIUS, Episcopal Titular of Lampsacus, Secretary.

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: PROVISIONS CONCERNING CHURCHES. Our Most Holy Lord Pope Pius, by divine Providence, XI, having decreed to provide for the following Churches, in order to promote the Christian name, has deigned to appoint: 25th of May, 1927. To the Cathedral Church of Gibraltar, the Reverend Richard Fitzgerald, of the Diocese of Cloyne. ACTA, Vol. XIX, No. 8. – 1-8-1927.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Official Commentary, June 18th. — To the newly erected Cathedral Church of Dinajpur in the Orient, the Most Reverend Doctor Sanctinus Taveggia, formerly Bishop of Krishnagar, has been appointed. — To the newly erected Cathedral Church of Chittagong in the Orient, the Most Reverend Alfrid Lepailleur, from the Institute of the Most Holy Cross, has been appointed. July 14th. — To the Cathedral Church of Poona, the Most Reverend Doctor Henricus Doëring, of the Society of Jesus, formerly titular Archbishop of Madytenus, has been appointed. — To the newly erected Cathedral Church of Fukuoka in Japan, the Most Reverend Ferdinand Thiry, of the Parisian Society for Foreign Missions, has been appointed. July 16th. — To the Cathedral Church of Nagasaki, the Most Reverend Ianuarius Hayasaka, from the diocese of Hakodate, has been appointed. II. APPOINTMENTS: By Apostolic Briefs, the following have been appointed: April 21st, 1927. — As Apostolic Vicar of the new vicariate of Lang-Long, the Most Reverend Alexander Carlo, of the Parisian Society for Foreign Missions. June 8th. — As Apostolic Vicar of Rabat in North Africa, the Most Reverend Henricus Vielle, of the Order of the Friars Minor. By subsequent decrees, the Sacred Congregation for the Propagation of the Faith has dispensed with its approval: June 18th, 1927. — The Reverend Henricus Breuer, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, Prefect Apostolic of Pilcomayo. June 21st. — The Reverend Erminius Bonetta, of the Pontifical Institute for Foreign Missions of Saints Peter and Paul, Ambrose, and Charles, Prefect Apostolic of Kengtung. July 2nd. — The Reverend Augustinus Wächter, of the Congregation of the Missionaries of Saint Joseph of Mill Hill, Prefect Apostolic of Northern Borneo. July 15th. — The Reverend Father Edgard Häring, O.F.M., Prefect Apostolic of Shoheliow. July 19th. — The Reverend Father Clement van der Pas, O. Carmelite, Prefect Apostolic of the newly erected prefecture of Malang on the island of Java.

[*Latin ed. p. 283*]

SACRED CONGREGATION OF RITES, Brixen. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE VINCENTIA GEROSA, FOUNDRESS OF ANOTHER INSTITUTE OF RELIGIOUS SISTERS OF CHARITY IN THE TOWN OF LUERE. REGARDING

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A DOUBT: Whether it can be affirmed that she possessed the theological virtues of Faith, Hope, and Charity, in God and towards her neighbor; as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, in a heroic degree, in every circumstance and with demonstrable effect, concerning which we are inquiring?

Although the lives of all who have become friends of God are never devoid of examples that many can imitate, as the Divine Ambrose teaches: "The life of the saints is the norm of living for others" (Ep. XXII); nevertheless, the course of life of some is such that their sanctity seems foreign to everyone. This is the case with the manner of life which the Venerable Servant of God, Vincentia Gerosa, established for herself and steadfastly maintained, which, through her exceptional ingenuity and humility, aroused the admiration and love of all. From a young age, she resolved not only to observe chastity, but to preserve inviolate virginity, and she faithfully fulfilled what she had conceived until her death, always preferring modesty in her speech, dress, gait, and in all her conduct. She was born into a respectable family who engaged in the trade of leather goods, and she did not fail to assist them in their work, and indeed, she was even compelled to frequent the markets, where her virtue attracted many admirers. She delighted in frugality in food and began to employ instruments of penance even as a young girl, so that, with innocent hands and a purer heart, she might draw closer to the heavenly Bridegroom, who is nourished among the lilies. Having rejected the marriage proposals offered to her by her parents, she found joy in gathering young girls with her on all festive days, and especially during the Saturnalia, and she spent time with them in honest games and pious prayers, interspersed with modest refreshments at times, so that she might cultivate them in piety and in the precepts of doctrine, and protect them from the dangers of sin. Orphaned, she remained subject to her uncles and friends, introducing nothing into her way of acting that might suggest novelty. Striving to please only one God, who searches hearts and kidneys, she employed no deceitful arts, no...

[*Latin ed. p. 284*]

The Acts of the Apostolic See – an official commentary – has never employed circumlocution or ambiguity in its statements. Possessing a pure and clear mind, she suspected nothing of deceit or perversity in the actions of others, recognizing that the duty of judging and condemning belongs to God, she judged nothing rashly, and thus earned and preserved the praise of candid simplicity. She had already reached her thirtieth year when, having entered into a holy agreement with Bartholomaea Capitanio, and having been solemnly received the previous year among the Blessed Virgins, she decided to dedicate herself and her possessions to the protection of young girls and the comfort of the sick. Therefore, she established a society for young girls, which she placed under the protection of the Most Blessed

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Virgin Mary, and she established a chapel where these girls would gather to perform works of piety, and she opened a hospital for the poor and sick, providing it with the necessary furnishings. The Servant of God herself, along with her sister Bosa, undertook to diligently minister to those in need; but three years later, she suffered a great misfortune through the death of her beloved sister. Bartholomaea Capitanio was there to console her, and she revealed to her her intention of founding a new association in the same town of Luere, and she asked her to join her as a companion and helper. The Venerable Servant of God was apprehensive about the gravity of the undertaking and felt her own inadequacy, and she tried to excuse herself from such a heavy burden. But it was not to be: indeed, it had been divinely ordained that these two women should work together as one heart and one soul, to accomplish the work that Blessed Bartholomaea Capitanio had desired for the glory of God and the salvation of souls. When the new association, which was called "Caritas," was progressing prosperously and successfully, the Blessed Bartholomaea was taken by premature death, and she designated Vincentiam, who was about to die, to succeed her in the administration and governance of the Institute. It was a difficult task for the Venerable Servant of God, who considered herself more suited to obedience than to leadership, to undertake the burden that was imposed upon her; but she accepted it solely out of obedience, and she approached it with such zeal that, within ten years, she saw the association grow and flourish to forty houses. Throughout this arduous journey, the Venerable Servant of God never faltered, never paused to rest, never relaxed her mental effort, never cooled or diminished in her holy fervor; but she constantly demonstrated greater and greater growth in virtue, and her spirit, even as her body was held back by the discomforts of a final illness, was carried forward with more and more confidence in God. And it is not surprising: for, "the way of the just is like a shining light, which grows brighter and brighter until the perfect day" (Proverbs 4:18). After the death of the Venerable Servant of God, the fame of her outstanding virtues and her excellent deeds spread more widely, and her name...

[*Latin ed. p. 285*]

The Sacred Congregation of Rites, number 285, is still under consideration. This is the nature of heroic virtue, this is the glory of Christ and of His followers, a glory which does not perish with death, but increases and shines more brightly in the memory and praise of all the virtuous. Therefore, when it was first deemed appropriate, by means of juridical investigations, to begin the process for collecting evidence regarding the sanctity and virtues of the Venerable Servant of God, the Bishop of Brescia, with his authority, undertook this task; and in the year 1906, after careful deliberation, the Commission for the introduction of the Cause was signed by the Most Holy Pope, our Holy Father, Pius X. Then, without delay,

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the Apostolic proceedings were initiated, and other judgments, which the properly constituted judicial order requires to be completed before any consideration of the virtues in question, were happily concluded, and when all that was necessary for the progress of the legal process was prepared, a Preliminary Congregation was held before the Most Reverend Cardinal Caietan Bisleti, the Relator of the Cause, on the twelfth day of August in the year 1919. Meanwhile, an opportunity was given to the cause of Bartholomew Capitanio, which was progressing towards its desired outcome. However, after the splendid and solemn ceremonies of the Beatification of this woman, a Preparatory Congregation concerning the virtues of the aforementioned associate, Vincentia Gerosa, was held in the Apostolic Palace at the Vatican on the first day of January of the following year. Most recently, on the twelfth day of this month, the entire assembly of the Sacred Congregation of Rites held a general meeting before the Most Holy Pope, our Lord, Pius X, in which, from the aforementioned Relator, the following question was put forward for discussion: Whether it can be affirmed that the Venerable Servant of God, Vincentia Gerosa, possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor; as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues related to them, in a heroic degree, in every circumstance and in every effect of her actions? The Most Blessed Father listened attentively to the opinions of the Most Reverend Cardinals and of the Consultors, in order, and He wished to remind all those present to earnestly implore the greater help of heavenly light through repeated prayers. Furthermore, He designated this present Sunday, the seventh after Pentecost, as the day on which He would pronounce His judgment on this matter, and, having devoutly performed the sacred rites, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Caietan Bisleti, the Relator of the Cause, as well as the Reverend Father Charles Salotti, the Promoter of the Faith, and myself, the undersigned Secretary, to be summoned; and, with these present, seated on the Papal throne, He solemnly declared: That it can be affirmed that the Venerable Servant of God, Vincentia Gerosa, possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor; as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues related to them, in a heroic degree, in every circumstance and in every effect of her actions.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary on the effect of which we are speaking. And this Decree, to be of public law, was ordered to be carried out and inserted into the records of the Sacred Congregation of Rites, on the ninth day before the Kalends of August, in the year nineteen

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hundred and twenty-seven. Cß A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the S. R. C. L. © S. Angelus Mariani, Secretary. II On the 3rd of October, of the feast of St. Teresa of the Child Jesus, Virgin. DUPLEX. All things pertaining to the feast of the Virgin, except the following: IN THE FIRST VESPERS of the Commemoration: Antiphon: "Veni, Sponsa Christi." Tract: "Specie tua." Prayer: "O Lord, who said: 'Unless you become like little children, you shall not enter into the kingdom of heaven,' grant us, we beseech you, to follow in the footsteps of the blessed Virgin Teresa in humility and simplicity of heart, that we may attain eternal rewards: Who lives." IN THE SECOND NOCTURN, Reading IV: Teresa of Jesus Child, born in Alençon, in Gallia, of honorable parents, distinguished by singular and constant piety towards God. From her earliest age, guided by the Holy Spirit, she desired to live a religious life. Seriously, she promised that she would deny nothing to God, whatever He might ask of her; and she faithfully kept this promise until her death. At the age of five, having lost her mother, she entrusted herself entirely to the providence of God, under the watchful care of her most loving father, and of her older sisters; and with these teachers, Teresa advanced with giant strides on the path to perfection. To young girls of the Order of Saint Benedict, the Lexovii are entrusted for their education, and there she excelled in the knowledge of divine things. At the age of ten, she was afflicted for a long time by a hidden and serious illness, from which, as she herself recounts, she was healed by the help of the Most Blessed Virgin, who appeared to her, smiling, and whom she venerates under the title of "Domina."

[*Latin ed. p. 287*]

SECTION 287. Our Most Holy Mother, through her novenas, was divinely freed. Then, filled with angelic fervor, she diligently prepared herself for the sacred banquet, in which Christ is received.

LESSON V. As soon as she had been nourished with the eucharistic bread, she desired to draw an insatiable hunger for this heavenly food; and, as if inspired, she begged Jesus to convert all earthly consolations into bitterness for her. From then on, inflamed with love for Christ the Lord and for the Church, she hastened to enter the Order of Discalced Carmelites, so that through her self-denial and her sacrifices, she might help priests, missionaries, and the entire Church, and win countless souls to Jesus Christ; which, being near death, she promised to accomplish before God.

Due to her youth, she encountered many difficulties in embracing the religious life; but, overcoming these with incredible strength of spirit, at the age of fifteen, she happily entered the Carmelite monastery of Lisieux. There, God arranged wondrous ascensions in the heart of Thérèse, which, imitating the hidden life of the Virgin Mary, like a well-watered garden, produced the blossoms of all virtues, especially extraordinary charity to-

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wards God and her neighbor.

LESSON VI. In order to please the Most High, when she read in the Holy Scriptures that passage: "If any man be little, let him come to me," she wished to be little in spirit, and therefore, with filial confidence, she surrendered herself perpetually to God, as to the most loving Father. Following the teaching of the Gospel, she taught this path of spiritual infancy to others, especially the novices, whom she instructed in the religious virtues, and thus, filled with apostolic zeal, she opened the way of evangelical simplicity to a world inflated with pride and vanity.

Moreover, the Spouse Jesus inflamed her with a desire to suffer, both in soul and in body. Furthermore, noticing the neglect of the love of God everywhere, deeply grieved, two years before her death, she offered herself as a victim to the merciful Love of God. Then, as she herself recounts, the flame of heavenly fire wounded her; and, consumed by charity, transported in ecstasy, she fervently exclaimed: "My God, I love you." At the age of twenty-four, on the thirty-seventh day of September, in the year one thousand eight hundred and ninety-seven, she went to meet her Spouse.

What she had promised while dying, that she would shower a perpetual rain of roses upon the earth, she, having been received into heaven, truly fulfilled and continues to fulfill through countless miracles. For this reason, Pius XI, the Supreme Pontiff, on the twenty-ninth day of April, in the year one thousand nine hundred and twenty-three, enrolled her among the blessed virgins: whom.

[*Latin ed. p. 288*]

The Acts of the Apostolic See – Official Commentary, illuminated by new and wondrous miracles, two years later, at the time of the great Jubilee, on the sixteenth day before the Kalends of June, solemnly added her to the calendar of the Saints; and then extended her feast to the entire Church. The following evening, the Office of *Dilexisti*, with the Mass of Commemoration. In addition to the Common of Virgins, the following was added: "O Lord, who said..." (as in the Office).

OF THE CITY AND THE WORLD: Since the Apostolic See, by its supreme authority, decreed in the year nineteen hundred and twenty-three that the heavenly honors of Saint Therese of the Child Jesus, Virgin, should be bestowed, great devotion to the blessed Virgin has grown everywhere; which, enriched by countless benefits and miracles, like a shower of roses, wonderfully increases day by day. For this reason, many Holy Bishops, indeed even the Purple Fathers of the Roman Church themselves, have greatly expressed their desire that the honor and cult of Saint Therese of the Child Jesus, through the Office and the Mass, be decreed by the Supreme Authority throughout the Catholic world; a request which the Supreme Pontiff, Pope Pius XI, graciously granted. Therefore, the Office and the Mass, prepared according to the legal

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procedure and in accordance with the Decree of February 20, 1926, as presented in the preceding example, were carefully reviewed by the Most Eminent Cardinal Prefect of the Congregation of Holy Rites, together with the Most Reverend General Promoter of the Holy Faith, and signed by the same Cardinal on the aforementioned day, and were presented to the Most Holy Lord, together with a petition that the feast of Saint Therese of the Child Jesus, Virgin, be extended to the entire Church. His Holiness, having deigned to approve the aforementioned Office with the Mass in all respects, ordered that both the clergy, throughout the entire Church, should celebrate the feast of Saint Therese of the Child Jesus, Virgin, each year on October 3rd, with a lesser double rite; and that the rubrics should henceforth be observed. Notwithstanding anything to the contrary. July 13, 1927.

Eg A. CARD. VICO, S. B. E p. Portuensis et Rufinensis, C. Praefectus.

L. S. Angelus Mariani, Secretarius.

[*Latin ed. p. 289*]

The Holy Congregation of Rites, in paragraph 289, section III, considered the following question, which was proposed to the Sacred Congregation of Sacraments: "Is it permissible to celebrate the Mass with singing or reading before the Most Holy Sacrament veiled or exposed in the pyxid, either within or outside the tabernacle?" And, in the negative: "Can such a practice at least be tolerated?" And the Sacred Congregation itself, after hearing the opinion of a special Commission, judged that the answer should be: "No, to both." On this occasion, the Sacred Congregation of Sacraments declares that Decrees Nos. 3448, of the Society of Jesus, dated May 11, 1878, and No. 4353, of Marianopolitana, dated April 17, 1919, concerning the Mass and the Holy Communion at the altar of exposition of the Most Holy Sacrament, remain in full force; and their observance must be diligently ensured by the Most Reverend Local Ordinaries. Thus it was written and declared, on July 27, 1927.

[Signature] His Eminence, Cardinal Vico, Prefect of the Congregation of Sacraments, of the Holy Roman Church, pertaining to the Ports of Rome and Santa Eufemia.

[Signature] Rev. Angelo Mariani, Secretary.

[*Latin ed. p. 290*]

Acts of the Apostolic See - Official Commentary 290, ROMAN CURIA DIARY, Wednesday, June 22, 1927. His Holiness received, in a formal audience, Mr. GIORGIO SAULYS, Extraordinary Envoy and Minister Plenipotentiary of the Military Ordinariate of Lithuania, for the presentation of his credentials.

ANNOUNCEMENT: It is made known that the priest Giuseppe Loreti, of the diocese of Palestrina, according to the provisions of canon 2300 of

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the Code of Canon Law, has been deprived of the right to wear the clerical habit. Consequently, he is forbidden from exercising any sacred ministry and the enjoyment of clerical privileges is suspended.

SACRED CONGREGATION FOR THE CLERICAL STATE. Tuesday, July 5, 1927, in the Vatican Apostolic Palace, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Eminent and Reverend Cardinals composing the same, the following matters were presented:

1. Introduction of the cause for beatification and canonization of the Servant of God Maria Vittoria Teresa Couderc, Co-foundress of the Society of Our Lady of the Sacred Heart in the Cenacle.

2. Confirmation of the ancient and venerable cult devoted to the Servant of God Ugone Fossense, Abbot of the Order of Prémontré, known as the Blessed.

3. Absorption of the cause for canonization of the Blessed Giovanna Thouret, Foundress of the Institute of the Sisters of Charity.

4. Regarding the virtues of the Blessed Salvatore da Orta, a lay professed of the Order of the Minor Friars, in order to proceed with the examination of miracles for his canonization.

5. Regarding the approval and granting of the Office and Mass in honor of the Blessed Apollinare da Posât, a martyr, of the Order of the Capuchin Minor Friars.

6. Regarding the approval and granting of the Office and Mass in honor of the Blessed Lodovico François and Giovanni Enrico Gruyer, martyrs, of the Congregation of the Mission.

[*Latin ed. p. 291*]

Diarium Romanae Curiae 7. Concerning the approval and granting of the Office and Mass in honor of the Blessed John Francis Burté, martyr, of the Order of the Friars Minor Conventual. 8. Concerning the approval and granting of the Office and Mass of the Blessed Joseph Thomas Pazery de Thorame, Charles Jeremiah Beraud du Pérou, and Peter Claude Pottier, martyrs. 9. Concerning the revision of the writings of the Servant of God, Stephen Pernet, Priest of the Congregation of the Augustinians of the Assumption, and Founder of the Institute of the Little Sisters of the Assumption. 10. Concerning the revision of the writings of the Servant of God, Teresa of Jesus (Romero Balmesida), of the Conceptionist Franciscans. 11. Finally, concerning the approval and granting of the proper Preface in honor of Saint John of the Cross, Confessor and Doctor of the Church. On Tuesday, July 12, 1927, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise the

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same, discussed and gave their vote on the question of the virtues in a heroic degree in the cause of beatification and canonization of the Venerable Servant of God, Vincenza Gerosa, Co-foundress of the Institute of the Sisters of Charity in Lovere, diocese of Brzesc. On Tuesday, July 26, 1927, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent Lords Cardinals and with the vote of the Most Eminent Prelates Officiales and the theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question of the heroism of the virtues exercised by the Venerable Servant of God, Alice Le Clerc, Foundress of the Institute of Our Lady.

SECRETARY OF STATE

CONGREGATIONS ASSIGNED TO THE NEW CARDINALS

With notes from the Secretary of State dated June 23, 1927, the Holy Father deigned to assign the following Sacred Congregations to the Most Eminent and Reverend Lords Cardinals to whom, on the same day, he had conferred the Cardinal's hat: To the Most Eminent Cardinal, Lorenzo Lauri, the Sacred Congregations of the Council, of the Sacraments, and of Extraordinary Ecclesiastical Affairs. To the Most Eminent Cardinal, Ernesto Van Boey, the Sacred Congregations of Propaganda Fide, of Seminaries and Universities, and of the Reverend Fabric of Saint Peter's.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary. By order of the Secretariat of State, the Holy Father Pius X, may He happily reign, deigned to appoint: June 8, 1927. The Reverend Father Bomualdo Souarn, of the Order of the Augustinians of the Assumption, Consultor of the Holy Congregation of Religious. By Apostolic Briefs, the Holy Father Pius X, may He happily reign, deigned to appoint: May 7, 1927. Monsignor Andrea Cassulo, titular Archbishop of Leontopolis, Apostolic Delegate in Canada and Newfoundland. June 20. Monsignor Federico Callori di Vignale, Apostolic Delegate for the presentation of the Cardinal's biretta to Monsignor Augusto Rlond, Archbishop of Gnesen and Posen. Assistants at the Papal Throne: November 19, 1926. Monsignor Agostino Kilian, Bishop of Limburg. April 20. May 28, 1927. Monsignor Guido Conforti, Archbishop and Bishop of Parma. Monsignor Eduardo De Bopp, Archbishop of Mohilew. Apostolic Protonotaries: April 5, in the manner of those participating: 1927. Monsignor Giuseppe Buessing, of the diocese of Omaha. June 30. Monsignor Biagio Bajic, of the Apostolic Administration of Backa. July 7. Monsignor Francesco Meis, of the same diocese. July 9. Monsignor Giuseppe Mausbach, of the same diocese. July 9. Monsignor Geremia Canili, of the diocese of Auckland. Domestic Prelates of the Holy See: January 11, 1927.

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Monsignor Tommaso Vierzorek, of the archdiocese of Lodz. March 3. Monsignor Baimondo E. Silva, of the diocese of Calabozo. March 12. Monsignor Soltano Halko, of the diocese of Neosolio. April 6. Monsignor Pietro L. O'Loughlin, of the diocese of Lincoln. May 2, 1927. Monsignor Francesco Mirecki, of the diocese of Czestochowa. May 2. Monsignor Vincenzo Zaino j ski, of the same diocese. April 4. Monsignor Giovanni W. Osadnik, of the diocese of Fort Wayne.

[*Latin ed. p. 293*]

Diarium Romanae Curiae, 3 June 1927.

His Most Reverend Lordships:

Michele A. Tarrent, of the diocese of Springfield (Illinois).

Luigi Guglielmo Lammert, of the same diocese.

Bernard De Felicis (Boma).

Giacomo Me Aléese, of the diocese of Brooklyn.

Eugenio Hillmann, of the Apostolic Administration of Innsbruck.

Giulio De Trannay, of the archdiocese of Malines.

Giovanni Pietro Jansen, of the same archdiocese.

Tommaso P. Griffin, of the diocese of Raleigh.

Patrizio P. Orane, of the archdiocese of St. Louis (Missouri).

Giuseppe Selinger, of the same archdiocese.

Giuseppe Wentker, of the same archdiocese.

Salvatore Merida Perez, of the archdiocese of Granada.

Riccardo Lacarra, of the archdiocese of Brindisi.

Giuseppe Fischer, of the diocese of Breslau.

Bodolfo Hofmann, of the same diocese.

Tommaso Lane, of the diocese of Auckland.

Leonard Schanzenbach, of the archdiocese of Freiburg im Breisgau.

Francesco Fünfgeld, of the same archdiocese.

Giovanni Evangelista Délier, of the diocese of Augsburg.

Giuseppe Funk, of the same diocese.

Francesco Herzog, of the archdiocese of Prague.

Stanislao Bertucci, of the diocese of Anagni.

HONORS:

By Apostolic Briefs, the Most Holy Father Pius XI, reigning in blessedness, has deigned to bestow:

The Knighthood of the Order of Saint Gregory the Great:

April 9, 1927. Upon Mr. Giuseppe Conte, of the diocese of Freiburg im Breisgau.

June 25, 1927. Upon Mr. Benato Pascalis, of the diocese of Mzza.

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The Grand Cross of the Order of Saint Gregory the Great, civil class:

July 4, 1927. Upon Mr. Adriano Pietro Norberto Koolen, of the archdiocese of Utrecht.

[*Latin ed. p. 294*]

Acta Apostolicae Sedis - Official Commentary

The Order of St. Gregory the Great, Civil Class:

August 18, 1926. To Mr. Lodovico Gdyk, of the Archdiocese of Warsaw.

June 7, 1927. To Mr. Josue Francesco Trocado, of the Archdiocese of Prague.

June 30, to Mr. Giovanni Nocera, of the Diocese of Piazza Armerina.

The Order of St. Gregory the Great, Civil Class:

February 22, 1927. To Mr. Count Paolo De Frontin, of the Archdiocese of Rio de Janeiro.

May 16, to Mr. Doctor Gioacchino Moreira da Fonseca, of the same Archdiocese.

June 7, to Mr. Doctor Francesco Peucker, of the Archdiocese of Prague.

May 17, to Mr. Architect Mario Palanti, of the Archdiocese of Milan.

May 18, to Mr. Teodoro Mac Manus, of the Archdiocese of Baltimore.

May 27, to Mr. Enrico Scaramelli, of the Archdiocese of Bologna.

July 6, to Mr. Knight Bodolfo Liffers, of the Diocese of Harlem.

July 6, to Mr. Count Emmanuele De Kervéguen, of the Diocese of Meaux.

The Knighthood of the Order of St. Gregory the Great, Civil Class:

January 13, 1927. To Mr. Giuseppe Wybicki, of the Diocese of Chełmno.

June 27, to Mr. Leone Janta-Polczynski, of the same Diocese.

June 28, to Mr. Carlo Erling, of the Diocese of Osnabrück.

June 29, to Mr. Giovanni Koonings, of the Diocese of Bois-le-Duc.

June 30, to Mr. Antonio Pavan, of the Patriarchate of Venice.

July 6, to Mr. Gerard A. M. van Cranenburgh, of the Diocese of Harlem.

July 8, to Mr. Giorgio Ugeux, of the Archdiocese of Malines.

July 15, to Mr. Clemente Swolfs, of the same Archdiocese.

July 21, to Mr. Doctor Canuto Barfod, of the Apostolic Vicariate of Denmark.

July 21, to Mr. Pio van der Heijden, of the Diocese of Bois-le-Duc.

July 21, to Mr. Giovanni Francesco Mutsaerts, of the same Diocese.

The Order of Pope Sylvester:

July 13, 1927. To Mr. Knight Filippo Silvestri, of the suburbicarian Dio-

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cese of Sabina and Poggio Mirteto.

[*Latin ed. p. 295*]

Diarium Romanae Curiae 295. The Knighthood of the Order of St. Sylvester, Pope: June 7, 1927. To the Reverend Professor Giuseppe Palanti, of the Archdiocese of Milan. 27. To the Reverend Giovanni Camarillo, of the Diocese of Los Angeles. 28. To the Reverend Gioacchino Pinci (Rome). July 9. To the Reverend Gaetano de Quesada, of the Diocese of Camagüey. 18. To the Reverend Severino Gavosto, of the Archdiocese of Turin. 19. To the Reverend Achille Gardenghi, of the Diocese of Imola.

BY THE GRACE OF HIS HOLINESS, THE MOST HOLY FATHER POPE PIUS XI, happily reigning, has deigned to appoint:

Secret Chamberlains, honorary, as follows:

June 24, 1927.

Most Reverend Eugenio Miskolczy, of the Diocese of Vacia.

Most Reverend Giuseppe Széìl, of the same diocese.

Most Reverend Adalberto Vanyek, of the same diocese.

Most Reverend Francesco Fücík, of the Archdiocese of Olmütz.

Most Reverend Paolo Küchler, of the Diocese of Treves.

Most Reverend Luigi Lombardi, of the Archdiocese of Benevento.

Most Reverend Edoardo Luytgaerens, of the Archdiocese of Malines.

July 4.

Most Reverend Erminio Vigano, of the Diocese of Novara.

Most Reverend Bodolfo Schelck, of the same diocese.

Most Reverend Giuseppe Bothbart, of the same diocese.

Most Reverend Giovanni O'Brien, of the Archdiocese of Liverpool.

Most Reverend Raffaele Pastura, of the Diocese of Amelia.

July 11.

Most Reverend Franco Carminati, of the Diocese of Bergamo.

Most Reverend Francesco Doglioli, of the Diocese of Alessandria.

Secret Chamberlains with Sword and Mantle, honorary, as follows:

July 11, 1927.

The Reverend Vittorio J. Bowling, of the Archdiocese of New York.

The Reverend Giorgio Mac Donald, of the same Archdiocese.

Honorary Chamberlains in peacock blue attire, as follows:

July 11, 1927.

Most Reverend Roberto Domm, of the Diocese of Augsburg.

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Most Reverend Antonio Luible, of the same diocese.

[*Latin ed. p. 296*]

Acts of the Apostolic See - Official Commentary 296, July 16, 1927.

Monsignor Carlo Eberle, of the diocese of Rottenburg.

Monsignor Anthony Kubier, of the same diocese.

Honorary Chaplains of the Sword, and Extraordinarily appointed Monsignors of the Holy See: June 24, 1927.

Mr. Gerard Goemaere, of the diocese of Xamur.

June 24, 1927.

Mr. Francesco Montgomery, of the diocese of Los Angeles.

Honorary Chaplains beyond the city of the Holy See: June 22, 1927.

Monsignor Giulio Cesare Beltrán, of the archdiocese of Bogotá.

NECROLOGY

June 23, 1927.

Monsignor Carlo Lasne, titular Bishop of Olba.

July 3, 1927.

Monsignor Giuseppe Anderson, titular Bishop of Mirina.

July 11, 1927.

His Eminence, Cardinal Ottavio Cagian De Azevedo, of the title of Saint Lawrence in Damasus, Chancellor of the Holy Church.

July 15, 1927.

Monsignor Giovanni della Croce Raffi, Bishop of Bressanone.

July 25, 1927.

His Eminence, Cardinal Giovanni Csernoch, of the title of Saint Eusebius, Archbishop of Strigonia.

[*Latin ed. p. 297*]

Year XIX - Vol. XIX, 1 September 1927, No. 9. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTION CONCERNING THE DIVISION OF THE TERRITORY OF TREVISO AND VENICE. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT, IN VIEW OF NEW CIRCUMSTANCES PRESENT IN THIS TIME, BY DECREE OF CIVIL AUTHORITY, CERTAIN TOWNS, WHICH WERE UNDER THE JURISDICTION OF THE BISHOP OF TREVISO, HAVE BEEN ADDED TO THE MUNICIPALITY OF VENICE, ALTHOUGH THEY ARE LOCATED ON THE CONTINENT. WHEREFORE, AFTER DELIBERATION AS TO WHETHER IT WOULD BE EXPEDIENT TO MAKE A SLIGHT CHANGE IN THE ECCLESIASTICAL BOUNDARIES BETWEEN THE TWO DIOCESES, AFTER HEARING THE ORDINARIES OF BOTH DIOCESES, AND AFTER OBTAINING, WHERE NECESSARY,

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THE CONSENT OF THOSE WHOSE INTERESTS ARE INVOLVED OR WHO ARE DEEMED TO HAVE AN INTEREST, WE HAVE JUDGED AND DECREED THAT ELEVEN PARISHES BE SEPARATED FROM THE DIOCESE OF TREVISO AND JOINED TO THE PATRIARCHATE OF VENICE, AS WE DO HEREBY RESPECTIVELY SEPARATE AND JOIN, BY THESE PRESENT LETTERS, THE FOLLOWING PARISHES: DESE, namely, MIRIGNAGO, ZELLARINO, MESTRE, CARPENEDO, TREVIGNANO CAMPALTO, FAVARO VENETO, DI MESTRE, MIRA, BORBIAGO, ORIAGO. WE HAVE DECREED THAT THIS DIVISION AND UNION OF PARISHES BE CARRIED OUT IN SUCH A WAY THAT THE PRIESTS RESIDING WITHIN THEIR TERRITORY, AND WHO DO NOT ENJOY A PAROCHIAL BENEFICE, BE GIVEN THE FACULTY OF CHOOSING, WITHIN A TIME LIMIT TO BE DETERMINED BY AN EXECUTOR DESIGNATED BELOW, WHETHER THEY WISH TO BE ASSIGNED TO THE DIOCESE OF TREVISO, OR TO THE DIOCESE OF VENICE, AND TO ESTABLISH THEIR RESIDENCE THERE. FINALLY, WE WILL AND COMMAND THAT THE DOCUMENTS RELATING TO THESE PARISHES BE SENT FROM THE CHANCERY OF THE EPISCOPAL CURIA OF TREVISO TO THE CHANCERY OF THE ACTA.

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary 298: The patriarchal rights of Venice are transferred in the proper form. Furthermore, We entrust the execution of these matters to Our beloved son, Peter, Cardinal of the title of the Most Holy Apostles, S. B. E., La Fontaine, Patriarch of Venice, with the necessary and appropriate powers, including the power to delegate another man established in ecclesiastical dignity or office to carry out the aforementioned purpose, and also to pronounce judgment on any opposition that may arise in the course of the execution. We impose upon him the obligation to transmit, within six months from the date of these documents, a certified copy of the completed execution to the Sacred Congregation of the Consistory. We decree that these documents, even when copied and printed, shall have the same full validity as if they were presented or shown, provided they are signed by the hand of a public notary and sealed with the seal of any person established in office or ecclesiastical dignity. Notwithstanding any constitutions Apostolic, or any other dispositions and ordinances of Our predecessors, the Roman Pontiffs, or any other contrary provisions, even those worthy of special mention. To no one is it permitted to infringe or contradict these Our letters of division, union, concession, mandate, and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-seven, on the fourteenth day of the month of February, in the sixth

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year of Our pontificate.

£8 C. CARD. DELAI, E p. Sabina, and Mandelen., Secretary of the Sacred Consistory.

Joseph Wilpert, Becanus, O.

CARD. CAGIANO, S. B. E.,

Cancellarius.

Protonotaries Apostolic.

Dominicus Iorio, Protonotary Apostolic.

In place of Q3 Lead Beg. in Cane. Ap. vol. XXXV, n. 2. - M. Riggi.

[*Latin ed. p. 299*]

299 Acts of Pope Pius XI. APOSTOLIC LETTER concerning a NEW CHANGE OF BOUNDARIES between the APOSTOLIC PREFECTURES of Katanga in the Congo and of Lulua and Belgium. PIUS XI. For the sake of posterity. — That which may contribute to the benefit of the Christian people, and that, in regions widely separated by land and sea from this center of the Catholic world, the administration of sacred things may be better carried out, a diligent study prompts Us to decide, as We are reminded by the supreme office of the apostolate, which, without any merit of Ours, We exercise on earth. Indeed, since the Apostolic Prefects of Lulua and Katanga central, and of Katanga northern in the Belgian Congo, have recently urged Us to assign and establish a new variation of boundaries between the two aforementioned missions for the good of those entrusted to their care, We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, have considered it fitting to readily and willingly grant the aforementioned Prefects' requests. Wherefore, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, We decree by these presents that the part of the territory north of the river Lovoi, that is, the civil territory of Mato, belonging to the Apostolic Prefecture of Katanga northern, be assigned to the Apostolic Prefecture of Lulua and Katanga central; and that the bank of the river Lualaba, from Mulongo to the continent between the rivers Lualaba and Lulua, that is, the territory including the tribes of Mulongo and Kibuti, as well as the mining center of Mmanono, which has hitherto been under the jurisdiction of the Apostolic Prefecture of Lulua and Katanga central, be joined to the mission of Katanga northern. We enact this, decreeing that these present Letters shall remain forever firm, valid, and effective; and that they shall fully and completely take effect and obtain their intended purpose, and that they shall fully suffice for those to whom they pertain or may pertain, now and in the future; and that, rightly,

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judgment shall be rendered and defined, and that whatever is attempted in this regard by any authority whatsoever, knowingly or unknowingly, shall be declared invalid from now on and void. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 7th day of April in the year 1927, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary II TITLES ARE GRANTED TO A MINOR BASILICA TO THE CHURCH OF ST. FRANCIS IN THE CITY OF MENDOZA, IN THE DIOCESE OF SANCTI IOANNIS DE CUJO. PIUS XI, for the perpetual memory of the matter. The sacred edifice, located within the limits of the diocese of Sancti Ioannis de Cujo in the city of Mendoza, erected in honor of the holy Francis of Assisi, although recently built, by its noble structure, its ample size, and the beauty of its artistic works, justly and deservedly ranks among the most distinguished in the Republic of Argentina. Indeed, it stands in the very place where a former Franciscan temple once stood, which was destroyed by a great earthquake; and within this same edifice, where the people have long practiced their religion, an ancient and miraculous image of the Blessed Virgin Mary of Mount Carmel is preserved, to which the faithful flock from afar and in large numbers, and which, in the time when the Republic regained its freedom, namely in the year 1817, was declared by the unanimous vote of the entire people to be the most esteemed leader of the entire army of the Republic of Argentina. This image has also been honored by the predecessors of Our Holy Father, and recently, Pope Pius XI took care to adorn it with a golden diadem. Our predecessor, Pope Benedict XV, also recently, constituted it the co-patron or co-patroness of the aforementioned church. Bearing these things in mind, when a beloved son, Joseph Maria Bottaro, provincial minister of the Order of Friars Minor, of the province of the B. Virgin Mary, of the Platensis River, in the Republic of Argentina, humbly presented petitions to Us, supported by a weighty recommendation from both the Bishop of Sancti Ioannis de Cujo and the General Procurator of the Order of Friars Minor, so that We might, with paternal benevolence, raise the aforementioned church to the title and dignity of a Minor Basilica, We readily and gladly approved of these requests. After consulting with our venerable brother, Anthony S. R. E., Cardinal Vico, Bishop of Portuensi and Santa Rufina, Prefect of the Congregation of Sacred Rites, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We hereby grant that the church of the seraphic Father and Founder, St. Francis of Assisi, located in the town of Mendoza, within the diocese of Sancti Ioannis de Cujo, belonging to the Order of Friars Minor,

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enriched with sacred relics, and also possessing valuable furnishings and all that is necessary, and also because of the very significant image of the Blessed Virgin Mary of Carmel, which is devoutly preserved and venerated there, be raised to the dignity of a Minor Basilica.

[*Latin ed. p. 301*]

Acta PUPP. XI 301, and with due regard for the dignity of the lesser Basilica, we perpetually confirm it, adding privileges and honors to this title, according to custom and decrees. We decree these present letters to be forever firm, valid, and efficacious, and to have their full and complete effect; and those to whom they pertain, or may pertain, shall now and forevermore fully support them; and it shall be rightly judged and defined, and declared void from this time forward, if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-third day of the month of April, in the year 1925, in the sixth year of Our Pontificate, P. CARD. GASPARRI, from the Secretariat of State. III. THE APOSTOLIC PREFECTURE OF DELANG-LONG IN CHINA IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS PP. XI. For the sake of future remembrance. — It has come to Our knowledge, with great joy of mind, that the Christian faith has happily experienced abundant growth in the apostolic prefecture of Lang-Long in China, entrusted to the care of the Society of Paris for Foreign Missions. Since the Most Reverend Brother Celsus Costantini, Archbishop with the title of Theodosiopolis and Our Apostolic Delegate in China, earnestly requested that We might deem it fitting to elevate the aforementioned prefecture to the higher dignity of an apostolic vicariate, We readily and gladly considered it fitting to grant the wishes of Our praised Apostolic Delegate. Therefore, after consultation with Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these presents, We elevate and promote the apostolic prefecture of Lang-Long in China to the title and dignity of an apostolic vicariate. These things We decree, We will, and We ordain, decreeing that these present letters shall forever remain firm, valid, and efficacious; and that they shall have their full and complete effect; and that those to whom they pertain, or may pertain, shall now and forevermore fully support them, and that it shall be rightly judged and defined, and declared void from this time forward, if anything contrary to these.

[*Latin ed. p. 302*]

Acts of the Apostolic See, 'Official Commentary', 302, are to be observed

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if anything contrary to those matters should occur, by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-seventh day of the month of April, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State.

IV. A SEPARATE TERRITORY IS ESTABLISHED: THE APOSTOLIC PREFECTURE OF KENG-TUNG, EASTERN BURMA.

PIUS PP. XI. For the sake of future remembrance.

From this Chair of Saint Peter, which We hold by divine right, We turn the eyes of Our mind to all regions of the Christian world, whether separated by vast distances of land and sea, and We determine, without any delay, those things which, for the benefit of the faithful flock, may be of use, and those things which may better promote the interests of the sacred cause. Indeed, the Apostolic Vicariate of Eastern Burma, conspicuous for its extent of territory and the number of its inhabitants, encompasses a large area of the Keng-Tung region, which, with the number of the faithful happily increasing from day to day, seems to require special care with regard to the spiritual needs of the people; and since the same Apostolic Vicar has earnestly requested that this region be separated from the aforementioned Apostolic Vicariate of Eastern Burma and erected into an Apostolic Prefecture by Us, We, considering that this will greatly contribute to the growth of the true Faith, have readily and gladly decided to grant the request of the aforementioned Bishop. Therefore, after consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, those entrusted with the affairs of the Propagation of the Faith, and after considering all the relevant circumstances with religious care, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We decree and ordain the following: We separate and detach from the Apostolic Vicariate of Eastern Burma the territory which extends from the river Saluen to the river Me-Jcong, and which is bounded to the north by the province of Yunnan, China, to the east by the river Me-Tiong, to the south by the borders of the kingdom of Xen-mai, approximately at the twentieth degree of latitude north, and finally to the west by the same river Saluen, and We erect the same territory, thus separated or detached, into an Apostolic Prefecture, which We name Keng-Tung. Furthermore, this new Apostolic Prefecture of Keng-Tung...

[*Latin ed. p. 303*]

The Acts of Pope Pius XI, page 303, entrust the Prefecture to the care of priests of the Pontifical Institute founded by the Holy Apostles Peter and Paul for Missions to foreign lands. Therefore, we decree and command the following, establishing these present Letters as firm, valid, and efficacious, to remain and endure perpetually; to have and obtain their full

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and complete effect; and to those to whom they pertain, or may pertain, now and in the future, to provide the fullest support, so that they may be rightly judged and defined, and to be declared invalid from now on and void, if anything contrary to these should occur, by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near the Holy See, on the twenty-seventh day of the month of April, in the year 1937, the sixth year of Our Pontificate. P. X, Cardinal Gasparri, Secretary of State. V. CHANGE IN THE NAME OF THE APOSTOLIC VICARIATE, FORMERLY OF TOUNGOO, NOW OF EASTERN BURMA. PIUS PP. XI For the future record. — With our mind turned to all the regions of the Christian world, from the supreme office of our apostolate, and with diligent study, we determine what may better contribute to the advancement of the sacred cause there. With this in mind, when the venerable brother Emmanuel Segrada, titular Bishop of Hirina, Apostolic Vicar of Eastern Burma, earnestly requested that the region of Keng-Tung be separated from the vicariate entrusted to him, and that, after such separation, the remaining portion receive a new name more suited to geographical reasons: We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, considered it fitting to grant the request of the aforementioned Prelate. Wherefore, by our own motion and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by these presents, we decree that the Apostolic Vicariate of Eastern Burma, formerly of Keng-Tung, shall henceforth, with the same authority, in the reduced form, be called the Apostolic Vicariate of Toungoo, from the city in which the Apostolic Vicar has his own seat. We decree these present Letters to be firm, valid, and efficacious, to remain and endure perpetually; to those to whom they pertain, or may pertain, now and in the future, to provide the fullest support; and to be rightly judged and defined, and to be declared invalid from now on and void, if anything contrary to these should occur.

[*Latin ed. p. 304*]

Acts of the Apostolic See - Official Commentary 304, concerning which anything whatsoever may have been attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of April, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Congregation for the Propagation of the Faith.

A SEPARATE TERRITORY: THE APOSTOLIC PREFECTURE AND VICARIATE OF MALANG IS ESTABLISHED WITHIN THE MISSION "SUI IURIS" OF BATAVIA.

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PIUS PP. XI

For the sake of future remembrance.

Nothing is more dear to Us than that the Christian cause may increase day by day; therefore, with joy, We learn that the Mission, which encompasses the island of Java, the civil districts of Pasoeroean and Bosoe, as well as Madoera, together with the adjacent islands, entrusted to the care of the Order of the Brothers of Carmel, under the jurisdiction of the Apostolic Vicariate of Batavia, has made such progress, and is flourishing so greatly, that it appears entirely fitting to erect it into an independent Mission. Therefore, when a beloved son, the General Prior of the aforementioned Order, earnestly urged Us to deem it worthy to establish the Mission as an Apostolic Prefecture, We readily and gladly granted this, as desired. After having consulted with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after all matters have been carefully considered with religious deliberation, taking into account the report and the opinion of the Apostolic Vicar of Batavia, and by Our own initiative and with full knowledge and mature deliberation, and by the plenitude of Our apostolic power, by the tenor of the present document, We erect the aforementioned territory, which We have enumerated, into an Apostolic Prefecture, which We name Malang, and We entrust it to the care of the Carmelites themselves.

These things We have decided, decreeing that the present letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall most amply suffice for those to whom they pertain or may pertain, now and in the future; and that they ought to be duly observed and defined, and that they shall be declared void from this moment and null and void if anything whatsoever should be attempted by anyone, with any authority, knowingly or unknowingly, concerning these matters. Notwithstanding any contrary provisions.

Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of April, in the year 1927, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Prefect of the Congregation for the Propagation of the Faith.

[*Latin ed. p. 305*]

ACTS OF POPE PIUS XI, NOVEMBER 7, RELATING TO THE NEW DELIMITATION OF THE APOSTOLIC VICARIATE OF LEOPOLDVILLE AND THE APOSTOLIC PREFECTURE OF COQUILHATVILLE, IN THE BELGIAN CONGO.

PIUS XI. For the perpetual memory of the matter. — From this most holy Chair of the Blessed Peter, to which, as from a lofty vantage point, We direct the gaze of Our mind to all regions of the Christian world, We dili-

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gently consider what may better promote the sacred cause, and what may contribute to the benefit of the faithful in the explored territories, and, with Our authority interposed, We determine what is fitting. Indeed, the present Apostolic Vicar of Leopoldville and the Apostolic Prefect of Coquilhatville, in the Belgian Congo, having, for just reasons, requested that new boundaries be established between their respective missionary territories, We, assured that this significant change will bring good to the Christian people, have readily and willingly decided to grant their request. Therefore, after consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, those entrusted with the affairs of the Propagation of the Faith, and after carefully considering all relevant matters, by Our own motion and with certain knowledge and mature deliberation, We hereby decree, for the purpose of better providing for the spiritual needs of the indigenous inhabitants in the aforementioned territories, that the boundaries between the aforementioned Apostolic Vicariate and Apostolic Prefecture shall be changed in such a way that three districts, namely Bafalce, Belongo Weti, and Hongo, shall be separated from the Apostolic Vicariate of Leopoldville and added to the Apostolic Prefecture of Coquilhatville. This We decree, We command, We ordain, and We declare that these present letters shall remain forever valid and effective, and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that it shall be rightly judged and determined, and that whatever is done to the contrary shall be declared null and void from now on, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt anything contrary to these. Notwithstanding any contrary provisions.

Given at Rome, near the Tomb of the Apostle Peter, under the Fisherman's Ring, on this twenty-seventh day of the month of April, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 306*]

Acts of the Apostolic See - Official Commentary 306 VIII. ALTERATION OF BOUNDARIES BETWEEN THE APOSTOLIC VICARIATE OF NEW GUINEA ORIENTAL AND THE APOSTOLIC PREFECTURE OF NEW GUINEA CENTRAL. PIUS PP. XI. For the sake of posterity. — May these events, which are beneficial to the Catholic name and to the eternal salvation of the faithful, proceed well, prosperously, and happily, and may they contribute to the better management of sacred affairs; this, We are reminded by the supreme office of the apostolate, which We exercise in the earth. Indeed, when Our beloved son, the Superior General of the Congregation of the Divine Word, commonly known as of Steyl, earnestly requested Us to alter and extend the very narrow boundaries of the Apostolic Prefecture of New Guinea Central, adjacent to the Apostolic

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Vicariate of New Guinea Oriental, for just reasons: We, considering that this alteration and extension would bring many good things to the Catholic cause, and also considering the favorable opinion given in writing by the venerable Brother, the Apostolic Vicar of New Guinea Oriental, readily and willingly deemed it fitting to grant these requests. After having consulted with Our venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after having carefully considered all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We alter the boundaries of the Apostolic Prefecture of New Guinea Central, so that said boundaries shall no longer reach the point of 1 degree 42 minutes 22 seconds, but shall extend to the point of 1 degree 43 minutes 20 seconds. We declare, decree, and ordain that these present Letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect, and that those to whom they pertain, now and in the future, shall fully support them; and that it shall be rightly judged and defined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, shall be declared invalid from now on and void. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of April, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 307*]

307 Acts of Pope Pius XI. LETTERS I to the Most Reverend Father Joseph Ernest, Titular Archbishop of St. Mary of Ara Coeli, Cardinal Van Roey, Archbishop of Mechlin, whom he sends as his legate to celebrate the five-hundredth anniversary of the University of Louvain.

PIUS XI: Beloved Son, greetings and apostolic blessing.

As the fifth century since the founding of this University of Louvain happily draws to a close, the esteemed Rector, Paulinus Ladeuze, and other members of the senate, rightly remembered this and brought it to the attention of this Apostolic See; for, as they themselves rightly stated in the most pleasing letters they sent to Us, the Roman Pontiffs, at no time have they failed to strive to establish such centers of learning throughout the nations, and they have especially pursued this great academy with a paternal love. And our predecessor of blessed memory, Martin V, when establishing the University of Louvain, in the unperishable Bull "Sapientiae," decreed: "...through which (the study of letters) the worship of the divine name is promoted, the affairs of the militant Church are advanced with the salvation of souls, and peace and tranquility are extended to all conditions of human life." Indeed, the scholars of Louvain have striven with all their might to achieve these goals, and have endeavored to impart sound doctrine and refute errors so diligently that Pope Leo XIII, in the Bull "Exsurge," called

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the reputation of the new doctrine established by the Louvain scholars not only learned, but also true and holy. Indeed, both in matters concerning the Church and in matters concerning human and civil culture, the Louvain scholars have earned great merit. Indeed, these two things are especially to be praised in this University: that it has always remained Catholic, even through various changes of times and circumstances, and that it consists not of just one or a few faculties, but of all faculties; so that, with all the branches of human knowledge cultivated there by the most skilled teachers in their respective fields, Louvain is frequently visited by students from all places.

[*Latin ed. p. 308*]

Acts of the Apostolic See - Official Commentary, 308. The youthful spirit has become accustomed to this. Indeed, it is a long task to recall here all those most distinguished men who have ennobled this university, either through outstanding works, or through marvelous discoveries, or through writings of every kind; but it pleases us to mention that illustrious man, Cardinal Mercier, who recently flourished in virtue and in the praise of teaching. And it is remarkable how, not long ago, the will of the people shone forth towards this university. For when the distinguished library was completely destroyed by the calamitous war, it was not only rebuilt, through the generosity of many citizens from America, but also many are eager to provide it with new books; among whom we are pleased to count ourselves. Therefore, in this most fortunate event, the most solemn celebrations will be held, as is reported, with the applause of others from all parts of the world, to great universities. We, who, just as our predecessors, follow the University of Louvain with a special sense of benevolence, desire nothing more than that this event be celebrated with the greatest splendor, as if we ourselves were present. Therefore, we choose you, our beloved son, through these letters, to preside over these solemnities and other ceremonies, in our name and with our authority; and we do not doubt that, through your own virtue and the influence that we have recently bestowed upon you, you will accumulate the dignities and the decorations of the festivities. And we pray that, under the protection of the Virgin Mother, whom the people of Louvain have, from the very beginning, been accustomed to venerate as the Seat of Wisdom, and whose august image will soon be adorned with a golden crown in our name, this noble institution of higher learning may achieve the desired results; since all are convinced that the growth of the University of Louvain is most closely connected with the interests of Christianity and of civil society. In the meantime, that the celebration may be more splendid, we gladly grant you, in our name, to bless those present, offering them full absolution, for the benefit of the Church. And as a sign of the auspices of divine grace and of our paternal will, we impart, with a generous heart, the apostolic blessing to you,

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our beloved son, to the Most Reverend Rector and the other members of the senate, to the doctors of the chapter, to the students, and to all those who participate in the celebrations. Given at Rome, near Saint Peter, on the twenty-fourth day of the month of June, in the year 1927, in the sixth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 309*]

309 Acts of Pope Pius XI, Addressed to the Most Reverend Patrick Nale O'Donnell, His Excellency, Archbishop of Armagh, Concerning the Plenary Council of Ireland.

Most Reverend Son, greetings and the apostolic blessing.

We are deeply concerned for all the Churches, and nothing gives Us greater joy than to learn of anything that can benefit the individual dioceses. Therefore, We have received with pleasure the news that a Plenary Council for all of Ireland is to be held shortly, with great diligence and agreement among the Bishops. And truly, this concord among the pastors is entirely worthy of praise, as it demonstrates both a willingness to obey the Apostolic See and prudence in adapting the diocesan laws to the norms of that Code of Canon Law which Our predecessor, the late Pope Benedict XV, promulgated not long ago.

Indeed, it has been sufficiently demonstrated through experience how effective such gatherings can be, in correcting abuses, in strengthening discipline, and in fostering Christian spirit throughout the people; so that you may see in holding this Plenary Council the best means of strengthening the forces of your dioceses.

Therefore, since such a fruitful work is being undertaken, We, Our beloved sons, wishing to satisfy your desires, hereby appoint you, bearing Our person, to preside over the Plenary Synod in Our name and with Our authority, and to moderate it; earnestly praying that the Holy Spirit, with the light of His wisdom, may illuminate the minds of those gathered and intensify their efforts to diligently carry out all that they know to be right.

May this apostolic blessing, a witness to the heavenly benefits and Our paternal benevolence, be a testament to you, Our beloved sons, and to all those who participate in the gatherings, which We bestow with a generous heart.

Given at Rome, near the Holy Apostle Peter, on the seventeenth day of the month of July, in the sixth year of Our pontificate.

PIUS XI, POPE.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - Official Commentary III TO THE MOST REVEREND FATHER PETER, TITULAR BISHOP OF THE TWELFTH AP-

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POSTOLIC CHURCH, S. R. E., ARCHPRIEST, CARDINAL LA FONTAINE, PATRIARCH OF VENICE: CONCERNING SAINT ROCH, CELEBRATING THE ANNIVERSARY OF HIS BIRTH AT THE END OF THE SIXTH CENTURY.

PIUS PP. XI, Beloved Son, health and apostolic blessing. — Has there ever been a lack in the holy Church of men of great fortitude, who, endowed with a certain divine power, especially inflamed with the charity of Christ, offered themselves as sacrifices to God for the salvation of all, when calamities raged? Among these, Saint Roch certainly holds an eminent place, who, born in the mountain of Pessulano, coming from Gallia to Italiam, while various provinces of it were ravaged by a terrible plague, wonderfully assisted those afflicted by this disease, and was most ready to lay down his life for his brothers. And in many cities and towns of Italiam, such as Acula and Caesena, Parma and Placentia, and even in Roma itself, certain monuments remain which testify to the marvelous deeds of this great man: for it is said that he was accustomed to restore those infected with the plague to health immediately, using a particular formula with the sign of the cross. Therefore, it is not surprising that, after he died most holily, as if a victim of charity, in the prime of his life, his fame spread incredibly far and wide; and indeed, that very terrible plague was immediately extinguished in Constantiae, after, at the command of the Fathers of the Council, public supplications were offered in honor of Saint Roch. Therefore, it happened that many societies, now named after him, were established everywhere among the nations, which, while fostering the cult of the Patron, also, imitating his example, devoted themselves to the care of the salvation of their neighbors. Indeed, beloved Son, this city, the most important seat of your honor, has certainly not yielded, over the course of the centuries, in honoring this holy man; for Venetiae, due to its many connections and commerce with maritime peoples, was formerly and often afflicted by the deadly plague. And everyone knows that the great Republic of Venetiae has always been accustomed to venerate its heavenly Patron with great devotion, not only by founding a Society, which has always provided great benefits to citizens of all ranks, shortly after the death of the most holy man, but also by erecting a magnificent temple in which his sacred relics were kept with honor: nor should we pass over in silence that excellent institution, called the School of Saint Roch, which serves as a home for the fine arts.

[*Latin ed. p. 311*]

The acts of Pope Pius XI, page 311, are held in the highest esteem by all. Therefore, beloved son, as the century draws to a close since the holy man ascended to heaven, this archconfraternity will, as is fitting, solemnly celebrate this auspicious event; it is indeed proper that Venice, which has been so marvelously delivered from that terrible plague on so many occasions,

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should, according to the custom of its ancestors, render singular thanks and honors to its illustrious Patron. We, who know very well how much such sacred commemorations contribute to stirring up faith and piety in the people, are indeed pleased to participate in these secular festivities; and we earnestly pray that Saint Euchus, who is so powerful with God, may not only avert the deadly plague, but also the plague of vices, errors, and delusions, which is far more harmful, from the Christian people. And to increase the fruit and splendor of this happy occasion, we gladly grant you that you may, in our name, bestow a plenary indulgence upon those who attend the sacred ceremonies, according to the prescriptions of the Church. Meanwhile, as a witness to the divine blessings and also to our paternal benevolence, we impart to you, beloved son, and to all the members of the archconfraternity, to your entire clergy, and to your people, our apostolic blessing, with all its attached benefits. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of July, in the year 1777, in the sixth year of Our Pontificate.

PIUS PP. XI

To the Most Reverend Father, Francis Orozco y Jiménez, Archbishop of Guadalajara, in the year concluding his fifth and twentieth episcopate.

PIUS PP. XI

Venerable brother, greetings and our apostolic blessing.

The students from the Pio Americano College in Mexico earnestly request that, in the year concluding your fifth and twentieth episcopate, we follow you with some sign of benevolence. We are indeed pleased to do so through these letters; not only to grant their wishes – for it pleases us that the young clergy have such devotion to you, since you were once a student of that same Institute – but also to congratulate you, with a paternal heart, on this happy occasion. We have heard how diligently you have performed your pastoral duties in the two dioceses entrusted to you. With regard to the Church of Chiapensem, among other things, you are commended for the benefits conferred upon the indigenous people of Lodi, namely:

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis – the official commentary states, that you have returned to the service of Christian and civil society; moreover, in the archdiocese of Guadalajara, you have accomplished many excellent things for the glory of God and the salvation of souls, both by instructing young people in Christian wisdom, and by founding gymnasiums and institutions of liberal arts, and finally, by properly and holily forming the clergy. We also know that you have diligently worked in promoting the

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Catholic Action, as it is called, through numerous associations established for this purpose; and that you have always zealously defended the sacred rights of the Church, so that, especially in you, as now, so before, the hatred of wicked men has been aroused. Therefore, since these Our letters are delivered to you, venerable brother, in the midst of the very struggles for the Church of God, be strengthened in the grace that is in Christ Jesus; for He alone can comfort us in all our tribulations. We, together with the entire Christian people, will continue to pray to God that He may soon grant freedom and peace to the Mexican Church, which has been so fiercely attacked. In the meantime, in order to express our regard for you, we joyfully choose you as an Attendant at the Papal See, and we order that the customary letters be sent to you in the form of a Brief. And may the apostolic blessing, the harmonious union of heavenly gifts, be with you, venerable brother, and with your clergy and people whom you love so dearly in the Lord. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of July, in the year 1777, in the sixth year of Our Pontificate.

PIUS PP. X I to the Most Reverend Father, Eugenius, of the title of Saint Martin in the Mountains, Prefect of the Sacred Roman Edict, Cardinal Tosi, Archbishop of Milan, and to the other Bishops of the region of Insubria: In response to your dutiful letters, from a common meeting held in Rhaude.

PIUS PP. X I, Beloved sons and venerable brothers, greetings and the apostolic blessing. – From the recent meeting held in Rhaude, it has come to our attention that you are united in thought and spirit with the Vicar of Jesus Christ; and this was entirely worthy of your piety and faith, for through letters sent jointly, you have not only informed Us about matters concerning China and Mexico, but also about the joyful beginnings of your pastoral endeavors. Therefore, we have learned with pleasure that you are primarily concerned with properly instructing the youth; mindful of the words of Saint John Chrysostom: "What is greater than..."

[*Latin ed. p. 313*]

Acts of Pope Pius XI.

313. It is necessary that this care be urged with the greatest diligence, especially now, since we see so many and such great dangers surrounding youth. Therefore, you, with your well-established associations, work admirably to ensure that the youth, who are indeed the hope of a better age, are properly instructed in the Christian doctrine, and that through frequent attendance at the Holy Sacraments, they may grow in all virtues. We also approve of your efforts in correcting the manner in which women dress, which greatly contributes to the increase of immoral behavior, and which is so impiously opposed to the Majesty of God in the holy places. Indeed, although we strive as much as we can, by arguing, beseeching, and rebuking with all patience and instruction; we scarcely accomplish anything, unless our brothers, the Bishops, teach what we teach, warn of what we warn, and

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demand that the faithful obey our exhortations and commands with piety. Therefore, do not cease to strive to ensure that the clergy and the people entrusted to you respond to our desires, and that they are closely united with us. This union will certainly be strengthened when, with the newly established Seminary in Lodi, in this venerable city, a larger number of young clerics are religiously instructed, under the very eyes of the Roman Pontiffs. With this hope, and also as a sign of our paternal benevolence, and under the auspices of heavenly gifts, we impart to you, our beloved sons and venerable brothers, and to the entire clergy and people entrusted to you, our apostolic blessing in the Lord.

Given in Rome, near the Holy Apostles Peter, on the twenty-ninth day of the month of July, in the year 1937, in the sixth year of our pontificate.

PIUS PP. XI

TO THE MOST REVEREND PETER DE MARIA, ARCHBISHOP, TITLE OF ICONIUM, AND TO HIM ALSO, APOSTOLIC NUNTIUS IN SWITZERLAND, WHOM WE SEND AS OUR LEGATE TO THE EUCHARISTIC CONGRESS IN EINSIDELN, FROM THE ENTIRETY OF HIS DIOCESE, TO SWITZERLAND.

PIUS PP. XI. Venerable brother, greetings and our apostolic blessing.

Since the most holy Eucharist, which Jesus Christ instituted when He was about to die, was so that it might always be joined in a wondrous way with men, and so that He might offer them the more abundant fruits of His redemption, it has always been the concern of the holy Church to urge the faithful to regard the august Sacrament as the center of religion and piety, and to honor it with all splendor.

[*Latin ed. p. 314*]

The Acts of the Apostolic See – Official Commentary 314 follows: Thus, not without Divine Providence, in these past years My efforts have been directed throughout the Catholic world towards gatherings for the celebration of the Eucharist, by which the minds of the faithful seem to be renewed in love and obedience towards the Sacred Mysteries. This indeed raises Our hopes for better times: for history testifies that Christian life flourishes all the more abundantly as the worship of the Eucharist is more fervent; on the contrary, if men neglect the heavenly bread, the vigor of the Christian profession gradually weakens. Therefore, We have gladly learned from the Bishop of Coire, by name, among the other prelates of Switzerland, that a Eucharistic Congress will soon be held in the Einsiedeln monastery, and We implore all to request that, on this most auspicious occasion, We appoint the Apostolic Nuncio of Switzerland, who, bearing Our person, will preside over the gatherings and participate in the sacred ceremonies in Our name and with Our authority. This mission of Our Legate We willingly

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entrust to you, venerable brother, through these letters, not only because We are certain that you, through your piety and the dignity of your office, will most worthily fulfill this honorable task, but also so that We may encourage the Catholics of Switzerland, who are so accustomed to devoutly and diligently honoring this Apostolic See. The diligence of the Bishops, and also of the Benedictine community from Einsiedeln, already promises a most celebrated gathering, and that the desired fruits will be obtained from it. Therefore, that this matter may be all the more solemn, We grant you the faculty to bless, in Our name, those present, offering them full permission, according to the usual conditions of the Church, to obtain indulgences. Meanwhile, may the blessing, a testament to the heavenly gifts and Our benevolence, be a witness to Our apostolic zeal, which We impart to you, venerable brother, to all the Bishops of Switzerland, to the Fathers of Einsiedeln, and to all those who participate in the Congress, with a generous heart. Given at Rome, near Saint Peter, on the tenth day of the month of August, in the sixth year of Our Pontificate. PIUS PP. XI

[*Latin ed. p. 315*]

ACTS OF THE HOLY CONGREGATIONS 315. ACTS OF THE SACRED CONSISTORY CONGREGATION. EDICT REGARDING CHURCHES. Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Consistory Congregation, has provided for the following churches, each with its own pastor, as follows: August 10, 1927. — To the Cathedral Church of Saint Severinus, to which is attached the permanent administration of the Diocese of Treia, he appointed the Reverend Father Vincent Migliorelli, formerly Bishop of Nursia. August 26. — To the Cathedral Church of Oppido, he appointed the Reverend Father Joseph Anthony Caruso, formerly Bishop of Cariati. SACRED CONGREGATION FOR RELIGIOUS ORDERS. APPROVALS. Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Congregation for Religious Orders: July 8, 1927. — He approved the religious institute of the Sisters, commonly known as the Orsoline of Somasea, whose principal house is located in the Diocese of Bergamo, and also their Constitutions, for a trial period of seven years; He approved the Constitutions of the religious institute of the Sisters, commonly known as the Siervas de Jesús, whose principal house is located in the Diocese of Vitoria in Spain, for a trial period of seven years; August 1. — He definitively approved the Constitutions of the religious congregation of the Sisters of Our Lady of Mercy, whose principal house is located in the Archdiocese of Barcelona; He definitively approved the Constitutions of the Sisters of Charity of the B.V.M., whose principal house is located in the Archdiocese of Dubuque; — He approved the Sodalitas of Diocesan Priests of the Sacred Heart of Jesus, whose principal house is located in the Diocese of Derthusa, and also their Constitutions, for a trial period of

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seven years.

[*Latin ed. p. 316*]

Acta Apostolicae Sedis - Commentary, Official 316

SACRED CONGREGATION FOR RITES

Of the NAMURCEN Diocese:

Concerning the confirmation of the cult of the venerable Hugh Fossensis, a member of the Order of Prémontrè, now blessed, which was instituted in times past.

Regarding the question of whether the judgment rendered by the judges of Namur concerning the cult of Fossensis, appointed by the Most Reverend and Reverend Lord Bishop in times past to the venerable member of the Order of Prémontrè, or concerning an exception to the decrees of the blessed Urban VIII, Pope, should be confirmed in the case and for the purpose in question.

Hugh, born in the place of Fosses, in the diocese which was then Leodiensis, now Namurcensis, now called Fossensis, was born of parents of conspicuous piety and wealth.

Having been orphaned in his youth by the death of both parents, he was educated in religion and letters in the monastery of the holy martyrs Foillan and Ultan in Fosses, and he was worthy to be received into the house and family of the Bishop of Cameracensis, Burchard.

In the year 1119, while traveling to Valenciennes in Hannonia, the Bishop encountered Saint Norbert, a man well-known and an old friend, who was preaching there, and he greeted him most kindly, observing his unadorned appearance and his demeanor of penance, and exclaimed, "Norbert!"

Hugh, standing nearby as a companion of the Bishop, ignorant of that language and moved by those exquisite signs of friendship, inquired of the Bishop the reason for this, and heard the Bishop say of Norbert: "This man whom you see was raised with me in the court of the King; he is a noble man and so wealthy that he refused the offer of my bishopric."

Then Hugh, more and more amazed and weeping, felt himself so attracted and drawn to this holy man in esteem and love that he longed for his pious and holy conversation.

This happened shortly afterward, when Norbert gladly received Hugh, who was requesting this favor, and in the month of June of the year 1119, the servant of God, at the age of about twenty-six years, having disposed of his own affairs as he saw fit, surrendered himself to the discipline and knowledge of Saint Norbert, the founder of the Prémontrè, and he became

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the first disciple of that holy man.

[*Latin ed. p. 317*]

317 The Holy Congregation of Rites, the vicar, the companion in journeys and labors, and the abbot and successor in the governance of the Order. In the records of the process, it is narrated that Saint Norbert, with his first disciples, found a place shown to him by the blessed Virgin Mary, in which and from which the church and the Order of canons should derive their origin and name; a place indeed uncultivated and rough, which the brothers did not favor. However, a vision of the Crucified Christ, offered to Hugh, confirmed that this place was suitable and necessary for the purpose. When Norbert was absent, Hugh, representing him, repelled and drove away a crowd of demons opposing and hindering, appearing in the form and guise of armed soldiers. These enemies, though defeated, attempted new attacks against the brothers, but without success. Then, one of them, stronger than the others, attacked and cruelly tortured a young man, the son of a converted brother, at evening. Hugh, having summoned the brothers, began an exorcism; and since the demonic boy could not be held by those present, the religious cleric, by virtue of the holy obedience imposed upon him by Hugh, restrained him and held him alone, and then, the servant of God, with the brothers insisting on prayer and discipline, using the prayers and authority of the Holy Church, freed the young man from the demonic obsession. Thus, the place, freed from any new infestation by evil spirits and rendered safe, was prepared for the construction of the Praemonstratensian church and the adjacent monastery, and, with God's help and the protection of the Blessed Virgin, it was completed through labor and effort, becoming the fixed seat and principal house of the Praemonstratensian regular canons, appearing as a lofty candlestick, burning and shining. After Saint Norbert was promoted to the Archbishopric of Magdeburg, after two years, with his consent, Hugh, his vicar, was unanimously elected by the canons of the Praemonstratensian church as Abbot of the same church and General Prefect of the Order, and was confirmed and blessed in his grave and long office by Bishop Bartholomew of Laon, and he never failed to follow the footsteps and example of the holy founder. Under his rule, more than a hundred monasteries were established in various nations, and many brothers and sisters were duly received into the Order, destined for it, diligently and continuously striving for their spiritual perfection and the salvation of souls, perfectly combining contemplative life with active life. The Praemonstratensian institute of brothers and sisters was so increased and amplified in number and excellence that the Supreme Pontiffs honored it with the highest praise, numerous privileges, and generous donations. Furthermore, possessions and gifts were acquired through Lewis. The Kings of France, Louis and Louis the Seventh, bestowed gifts most generously. Finally, the servant of God, Hugh, worn out by apostolic

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labors, adorned with works of piety and sanctity; after having governed the Praemonstratensian church and Order for thirty-five years with prudent and wise governance, he arrived at the end.

[*Latin ed. p. 318*]

The Acts of the Apostolic See – Official Commentary, page 318, recounts that at the end of his life, the brothers were strongly encouraged by him to live a life of charity and community. He departed this life on the tenth of February in the year of salvation 1164, and was buried in the church of Prémontré, before the altar of Saint Andrew the Apostle. In the year 1279, his body, recognized for its most pleasing fragrance, was exhumed and, under the Abbot Giles of Prémontré, placed before the main altar of the same church, with a noble marble inscription affixed; until, in the year 1660, it was again exhumed and recognized in a more honored place, and, with the permission of the Bishop, was deposited there. The cult rendered to the servant of God, which, although it existed before the era of Urban, together with the fame of his sanctity, as evidenced by the *Life of Norbert* written by contemporary authors and included in the process, and by the *Analecta* of the Order of Prémontré, which contain the necrology of the Abbots of Prémontré, nevertheless, persisted and continues to this day, as is confirmed by many signs and testimonies of the cult and veneration offered to Hugh. These include, for example, the title of Blessed or Saint, images and paintings surrounded by a halo, the exposition of relics in churches and oratories, his name being assumed by the brothers upon their reception into the Order, and his name being inscribed in the Martyrologies of the Order, and his invocation in the Litanies of the Saints of the Order of Prémontré; finally, the exhumation, recognition, translation, and elevation of the relics, with the intervention of ecclesiastical authority. The body of the Servant of God, which in the year 1910 was kept in the ark of the sacristy of the Cathedral of Laon, shortly before the great European war, was, at the mandate of the Bishops of Soissons and Laon, again brought to the sacristy of the church of Brancourt and Bassoles and hidden in a sealed chest. But since the church was consumed by fire, along with the sacristy, and has not yet been rebuilt, the body remained in danger, but was later found by the current Bishop of Namur, Thomas Heylen, to be unharmed, and is carefully and religiously guarded by him until the Apostolic confirmation of the immemorial cult of the same Servant of God.

Meanwhile, an Informative Process concerning the immemorial cult of the Servant of God, or the *casus* exceptionis, was initiated in the Curia of Namur before the year 1912, and, by decree of the Most Holy Office of the 26th of March, 1920, an Apostolic dispensation was granted to proceed in a new manner in the causes of Servants of God through the *via* of the cult or *casus* exceptionis, according to the norms of the Code of Canon Law, book I, title XXV, so that this cause might be concluded according to the old order

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of law. The judges appointed by the Bishop of Namur, after examining all the acts of the Process and considering everything, rendered the following judgment: "It is established that there exists a public and ecclesiastical and immemorial cult, never interrupted and happily continued, offered to the Servant of God Hugh of Fosses, Abbot of Prémontré." All.

[*Latin ed. p. 319*]

The acts of the Congregation of Rites, number 319, having been completed with the aforementioned sentence and presented to the Sacred Congregation of Rites, and since, observing the ancient law in the aforementioned case, nothing prevents proceeding further, at the urgent request of the Most Reverend Abbot Hubert Noots, general procurator of the Order of Prémontré and advocate for this cause, and considering also the fervent votes of the Most Reverend Bishops of Namur, Soissons, and Laon, and of the entire Order of Prémontré, His Eminence and Most Reverend Lord Januarius Cardinal Granito Pignatelli di Belmonte, Bishop of Albano Laziale and Relator for this cause, in the assemblies of the Ordinary members of the Sacred Congregation of Rites, convened in the Vatican, proposed the following question for discussion: "Whether the sentence pronounced by the judges appointed by the Most Reverend Bishop of Namur, concerning the cult rendered to the Servant of God Hugh of Fosses, Abbot of the Order of Prémontré, or concerning the exception made from the decrees of His Holiness Urban VIII, should be confirmed in the case and for the purpose in question?" And the Eminent and Most Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Proponent, having heard the voice and the written opinion of the Reverend Father Charles Salotti, General Promoter of the Faith, after all had been discussed and carefully considered, judged it fitting to respond: "Affirmatively, that is, that the sentence pronounced by the judges delegated by the Most Reverend Bishop of Namur should be confirmed in the case and for the purpose in question." July 5, 1927. Subsequently, a report on all of this was made to His Holiness, our Most Holy Pope Pius XI, by the undersigned Prefect of the Sacred Congregation of Rites, and His Holiness approved and confirmed the response of the Sacred Congregation of Rites. July 13, 1927. *Eg A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites.* L. © 8. Angelus Mariani, Secretary.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary II. REGARDING THE CANONIZATION OF THE BLESSED SALVATOR OF HORTA, LAYMAN, MEMBER OF THE ORDER OF THE FRATI MINORI. CONCERNING THE DOUBT: "Whether the virtues of the aforementioned Blessed one were practiced in a heroic degree, so that the examination of miracles may proceed, in the case concerning him." In the town of Santa Columba de Farnes,

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in the diocese of Gerona and the principality of Catalonia, around the year 1520, a child was born and baptized in the parish church, named Salvator. Afterwards, he was confirmed with the sign of the cross and chrism, and received the most Holy Eucharist for the first time, and, under the care of pious parents and through Christian education, he began to follow a good and righteous path of faith and morals. As a young man, due to his probity and religion, he was taken on as a servant in a hospital for the poor and the sick; hence he was called Salvator of the Hospital, and he himself said to his fellow townsmen: "I am that Salvator, the son of your hospital." After being orphaned, he was added to the flock being cared for, and then, with his sister, he was taken to Barcelona, where he practiced the art of shoemaking for several years. When his sister married an honest man, he, being the only one left, began to consider a religious life, and, despising worldly things and the pleasures of the world, he chose the Franciscan family. As a young man of twenty years, he was received into the monastery of St. Mary in Barcelona, of perfect observance, by the superiors, and was given as a diligent and humble helper in the kitchen, to show an example of his diligence and obedience. It is said that when Salvator was outside the kitchen, having the keys to it, he later found the door open, and inside was a lavish meal prepared with exquisite foods for the religious and guests invited. It was the feast day of the Circumcision of the Lord, and the first miracle was attributed to him and granted by God, with the ministry of others, or of angels, wonderfully fulfilling Salvator's duties. After completing his apprenticeship, Elie, he solemnly professed his vows. He was sent to the convent of St. Mary of Jesus, in the city of Derthusa, where he gained a reputation for holiness through virtues and miracles; but the brothers, being annoyed by the frequent coming of the faithful to him, obtained from the provincial superior that the servant of God be transferred to the mountain monastery of the Blessed Virgin Mary, now called Hortana, near the town of Horta, from which he was named: Salvator of Horta. He remained there for a long time, and, while performing his duties, he devoted his mind and heart to God and to heavenly things. He was austere to himself, but kind and affable to others, a man of great purity and simplicity, chosen by God.

[*Latin ed. p. 321*]

321 The Holy Congregation of Rites was granted the grace to work miracles, especially in healing the sick and assisting the poor and needy. - In order to prevent the crowd of faithful who sought him and wished to see him from disturbing the peace and tranquility of the monastery and its inhabitants, the provincial superior changed his name from Salvator to Alphonsus. Thus, in some chronicles of the Order, for example, in the work "De origine Seraphicae Religionis," by the Venerable Francis Gonzaga, Bishop of Mantua, the servant of God is called Alphonsus. However,

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this temporary change of name was insufficient to diminish the crowds. Therefore, the same provincial had to send him first to the monastery of Reuss, and later to another in Barcelona. He remained there until a commissary was appointed by the head of the entire Order and sent to Sardinia. This commissary, gladly accompanying the servant of God, brought him to Cagliari, the capital city of the island, in the year 1565. But since the arrival of the Servant of God was preceded by news of him and the fame of his sanctity and miracles, the entire city of Cagliari came out to meet him, receiving him with joyful applause and expressions of joy. His presence, virtues, and miracles far exceeded the expectations of the citizens, as can be easily deduced from the Cagliari process and summary. Finally, when he was seized by a brief but fatal illness and lay in bed, the Archbishop of Cagliari, the entire clergy, along with the Pro-Regent and noblemen, visited him, asking for his blessing and seeking to receive it. Being at the point of death, he piously received the Sacraments, commending his spirit to the hands of the Lord, and peacefully fell asleep on the eighth day of March in the year 1567, at the age of seventy-four. As another thaumaturge of Spain, like Saint Vincent Ferrer, he was considered a miracle-worker both in life and after death. His remains, with an incredible gathering of the people, were honored in the monastery and in the church, after the sacred rites were performed there, and were buried in the chapel of Saint Francis. After a year and a half, they were found intact and well-preserved. They were first placed in the chapel of Saint Peter, and then in another, magnificently and appropriately constructed by the Pro-Regent, Don Anthony Colonna. There, they were immediately surrounded by gifts and offerings for the graces and miracles received, as a sign of fervent piety and devotion. - In the year 1586, the Venerable Francis Gonzaga, Bishop of Mantua, wrote down information about the Servant of God, as his fame grew daily, regarding his sanctity, virtues, and miracles, and humbly presented them to Pope Pius V. The Supreme Pontiff approved and validated them through Apostolic Letters, "As he explained," under the Fisherman's seal, given in Rome, near Saint Mark, on September 3, 1586. - In the year 1600 and the following years, Ordinary Informative Inquiries regarding the cause of Beatification of Blessed Salvator of Horta in Sardinia and Spain were properly carried out, along with the most obedient letters from King Philip III of Catholic Spain, requesting the canonization of Father Salvator of Horta; these were presented to Pope Paul V, who received these petitions and prayers.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - The official commentary, received with great pleasure, submitted all the documents to the Sacred Congregation of Rites for study and judgment. The response from the Sacred Congregation of Rites was: "The canonization shall be postponed. Because other, more numerous and older cases have been presented to the Congregation, for

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whose canonization processes have been initiated, information gathered, diligence exercised, testimonies collected, and other matters attended to. However, it is permissible to print and publicly circulate the writings and miracles of the Servant of God, Salvator of Horta, for the greater consolation of the faithful. On February 5, 1606." Thus, the veneration which the people, led by piety and gratitude, bestowed upon the Blessed, was permitted by the Sacred Congregation as legitimate in this case. However, the Most Reverend Cardinal Fabrasco, in the ordinary session of the Congregation of Rites, raised a doubt: "Whether the opinion of the Most Reverend and Right Reverend Cardinal Vicar of Rome, regarding a case excepted from the decrees of the blessed and remembered Pope Urban VIII, should be confirmed in this case and to the effect that is being considered." The Sacred Congregation itself deemed it necessary to respond affirmatively on September 13, 1710, and issued a decree concerning the Servant of God, Salvator of Horta, regarding the case excepted, approved by the Supreme Pontiff Clement XI on January 29 of the year 1711, as can be read in full in the work of Benedict XIV, *De Servorum Dei Beatificatione*, Book II, Chapter XXIV, § 32, where the authors who have written about the Servant of God, Salvator of Horta, are also cited, among others, Dimas Serpi, Provincial Prior of the Order of Friars Minor, whose life was also published by the Bollandists on March 18, Volume 2; the Venerable Franciscus Gonzaga, in *De Origine Seraphicae Religionis*, Part L; and the Franciscan Menologium of Fortunatus, etc. Furthermore, after the response of the Sacred Congregation of Rites on February 5, 1606, after letters were sent regarding the virtues and miracles, and after the Apostolic processes, in their entirety, were presented to the Sacred Congregation, the Auditors of the Roman Rota, according to custom, examined and approved their validity in August of 1633, and in November of the same year, they reported on the virtues, as in March of 1635, they declared the first of the proposed miracles to be valid, as can be gathered from the writings of Coccini, one of the appointed Auditors of the Rota, noted in his own hand and existing in the library of the College of Rome. However, a complete report on all of these matters was never drawn up (Benedict XIV, *loc. cit.*). With these things explained, at the urging of the promoter of the cause, the Sacred Congregation of Rites issued a decree on December 14, 1882, regarding the resumption of the cause in its status and terms, approved by Pope Leo XIII, of blessed memory; and on February 12 of the year 1883, another decree was issued, also approved by the same Supreme Pontiff, in which the validity of the processes was declared, and a new examination, granted by dispensation, was ratified and confirmed. Therefore, when the Sacred Congregation of Rites issued a decree on April 13 of the year 1885, to the effect that the Ordinary of Horta should present to the Congregation a report regarding the heroic virtues

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of the aforementioned Servant of God, Salvator.

[*Latin ed. p. 323*]

The Holy Congregation of Rites, at its meeting today, having heard the petition presented by the Reverend Father Anthony Mary Santarelli, and also considering the fervent wishes of the Most Reverend Father Bonaventure Marrani, Minister General of the entire Order of Friars Minor, and after deliberation, the Most Eminent and Reverend Cardinal Alexander Verde, Relator of this cause in the Ordinary Congregations of the Sacred Congregation of Rites, convened in the Vatican palaces, proposed the following question for discussion: "Whether it is established that the Blessed Salvator from Horta possessed heroic virtues, so that proceedings may be initiated regarding the examination of miracles in this case, and to the effect desired." And the Most Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after the presentation by the Eminent Proponent, and after hearing the voice and the written opinion of the Reverend Father Charles Salotti, General Promoter of the Faith, having diligently considered all matters, decided to record: "Affirmatively, that is to say, that it is established that the aforementioned Blessed Salvator from Horta, a lay brother professed in the Order of Friars Minor, possessed heroic virtues, in the case and to the effect mentioned." July 5, 1927. Having reported all of the above to the Most Holy Pope Pius XI through the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness approved and confirmed the Decree of the same Sacred Congregation. July 13, 1927.

[Signature] A. OAKD. VICO, Bishop of Portuense and Rufinae, Prefect of the Sacred Constantinian Order.

[Signature] L. S. Angelus Mariani, Secretary.

SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISION FOR THE CHURCH

By Decree of the Sacred Congregation for the Eastern Church, dated July 25, 1927, the Most Holy Pope Pius XI, in His paternal care, deigned to confirm the canonically made election of the Chorepiscopus Joseph Rabbani, hitherto Patriarchal Vicar of Bethlehem, as Bishop of Hemes of the Syrians.

[*Latin ed. p. 324*]

Acts of the Apostolic See - Official Commentary 324

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Edital Citations

I. ADMINISTRATIVE. APOSTOLIC LUGANUM. NULLITY OF MAR-

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RIAGE (FETTOLINI-VALERI)

Since Petrina Valeri, also known as Patocchi, in the aforementioned case, has deserted her last known place of residence (Luino, in the diocese of Milan) and her whereabouts are unknown, we hereby summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on October 5, 1927, at 12 o'clock, to resolve the disputed matter, or to affix her signature to the following, and to designate a date for the formal hearing before the Rota concerning the definition of the case: Whether there exists a ground for the nullity of the marriage in the present case.

Those ecclesiastical ordinaries, parish priests, and faithful who have knowledge of the aforementioned Petrina Valeri's or Patocchi's place of residence are obligated to ensure that she is informed of this edital citation.

L. Eg S. M. Massimi, Dean.

[Signature]

From the Chancery of the Tribunal of the Sacred Roman Rota, August 10, 1927.

Joannes Ladelci, Notary.

[French Translation]

The current residence of Mrs. Pierette Valeri or Patocchi (formerly residing in Luino, in the archdiocese of Milan), the defendant in this case, is unknown. We hereby summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on October 5, 1927, at 12 o'clock, to reach an agreement or to affix her signature to the following question, and to set the date for the hearing before the Rota concerning the case: Does a ground for the nullity of the marriage exist in the present case?

The ecclesiastical ordinaries of the area, the parish priests, and the faithful who have knowledge of the residence of the aforementioned Mrs. Pierette Valeri or Patocchi should, insofar as possible, inform her of this citation.

[*Latin ed. p. 325*]

The Roman Rota, 325 II, concerning the validity of marriage (Case of Weyen-Plass). Since the actual place of residence of Erna Plass-Verweyen is unknown in this cause, we summon her to appear, either in person or through a lawfully appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on October 15, 1927, at 11 o'clock, to discuss the matter in dispute, or to agree to the following, and to set a date for the formal hearing of the cause before the Rota: Does a nullity of marriage exist in this case? The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Erna Plass-Verweyen, must take care

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to inform her of this edictal citation.

* L. £B S. A. Jullien, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, August 10, 1927.

Johannes Ladelci, Notary.

* Because the place of residence of Madame Erna Plass-Verweyen, the defendant in this cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, Via della Dataria, no. 94), on October 15, 1927, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the hearing of this cause before the Rota. Does a nullity of marriage exist in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madame Erna Plass-Verweyen, must, as far as possible, inform her of this present citation.

[*Latin ed. p. 326*]

Acta Apostolicae Sedis - Official Commentary 326 III PADERBORN. NULLITY OF MARRIAGE (NICKEL-KAHN) Since the actual place of residence of Richard Kahn in this cause is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94) on October 25, 1927, at 10 o'clock, to discuss the doubt in question, or to subscribe to it, and to designate the day for the hearing before the Rota for the determination of the cause: Whether there exists a nullity in the marriage in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Richard Kahn, must take care to ensure that he is informed of this edictal citation.

H. Quattrocolo, Prefect. L. S. From the Chancery of the Sacred Roman Rota, August 10, 1927. Ioannes Ladelci, Notary.

[French Translation, included for context, but not to be translated]

*Etant inconnu le lieu de la demeure actuelle de M. Richard Kahn défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Via della Dataria, n. 94), 25 Octobre 1927 à 10 heure, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Rote. Gonste-t-il de la nullité du mariage dans ce cas? Lés Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit M. Richard Kahn devront, dans la mesure du

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possible, l'avertir de la présente citation.*

[*Latin ed. p. 327*]

Diarium Romanae Curiae 327 DIARIUM ROMANAE CURIAE Sunday, August 7th, Holiness of Our Lord received in a solemn audience His Majesty EXJAD I, King of Egypt. SACRED CONGREGATION OF RITES Tuesday, August 2nd, 1927, at the Most Reverend and Most Eminent Cardinal Vincenzo Vannutelli, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Catherine Labouré, of the Institute of the Daughters of Charity, the Congregation of the Sacred Rites preparatory to the cause was held, in which the Most Reverend Prelates, Officials, and the theological Consultors of the same, discussed the doubt concerning the heroism of the virtues exercised by the aforementioned Venerable Servant of God. TRIBUNAL OF THE HOLY ROMAN ROTA NOTICE Applications for admission to the Study of the Rota, for the next legal year, are received in the Offices of the Tribunal from September 20th to November 20th. August 12th, 1927. M. Massimi, Dean. SECRETARY OF STATE APPOINTMENTS By Letters of the Secretary of State, the Holy Father Pius XI, happily reigning, has deigned to appoint: August 1st, 12th, 16th, 1927. The Most Reverend Cardinals Pietro Gasparri, Giovanni Bonzano, and Bonaventura Cerretti, Members of the Cardinal Commission for the "Preservation of the Faith" in Rome. The Most Reverend Cardinal Lorenzo Lazzati, Member of the Sacred Congregation for Seminaries and Universities. The Reverend Father Luigi Bondini, of the Conventual Minor Order, Consultor of the Sacred Congregation "for the Oriental Church."

[*Latin ed. p. 328*]

Acts of the Apostolic See - Official Commentary, with an Apostolic Brief of July 31, 1927. The Holy Father, Pope Pius XI, of blessed memory, deigned to appoint the Most Reverend Cardinal Lorenzo Lazzari, as Penitentiary Major. NOTE: By the sovereign decree of His Holiness, the Priest Giuseppe Bellino, of the diocese of Conza, residing in Naples, has been removed from the list of Domestic Prelates to which he had been assigned on May 31, 1918. FURTHER APPOINTMENTS MADE BY THE HOLY FATHER: By letters from His Excellency, the Monsignor Chamberlain, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint: Extraordinary Secret Chamberlains to His Holiness: July 23, 1927; July 28; July 29; August 2; August 1927. Monsignor Adalberto Gajdatsy, of the diocese of Transylvania. Monsignor Manuel Anthony Pacheco, of the archdiocese of Caracas. Monsignor Geza Victor Boross, of the diocese of Munkács. Monsignor Paul Penel, of the archdiocese of Lyons. Monsignor Michael Barbarito, of the same archdiocese. Honorary Chamberlain in peacock blue attire to His Holiness: July 23, 1927. Monsignor Emmanuel Anthony d'Avila, of the apostolic vicariate of Goagira. Honorary Chamberlain outside the city to His

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Holiness: August 8, 1927. Monsignor Adrian Morselli, of the archdiocese of Modena. Honorary Secret Chaplains to His Holiness: August 2, 1927; August 1927. Monsignor Charles Jaross, of the apostolic administration of Tirnava. Monsignor Paul Macháček, of the same apostolic administration. NECROLOGY: April 17; July 1; July 4; July 18; July 23; July 24; July 26, 1927. Monsignor Ottocaro Próháska, Bishop of Alba Reale. Monsignor Martin Hubert Butten, Bishop of Liège. Monsignor Raymond of Silva, Archbishop of Merida in Yucatán. Monsignor Septimius Quadraroli, Bishop of Teramo. Monsignor Primo Bianchi, titular Archbishop of Cassiope. Monsignor Joseph Lopez Leide de Faria, Bishop of Bragança. Monsignor Francis Xavier Schcepfer, Bishop of Tarbes and Lourdes. Most Reverend Cardinal Enrico Beigy Casanova, of the titular church of Saint Peter in Montorio, Archbishop of Toledo.

[*Latin ed. p. 329*]

Year XIX - Vol. XIX, 3rd October 1927, No. 10.

ACTA APOSOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS XI, BY HIS OWN MOTION, CONCERNING THE SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC STUDIES, APPOINTING A PRELATE AS ITS HEAD FOR A TIME, AND CONCERNING THE CO-OPTATION OF CARDINALS FROM THE SACRED CONGREGATION OF THE HOLY OFFICE AND THE PONTIFICAL COMMISSION FOR BIBLICAL STUDIES.

PIUS PP. XI.

From the very beginning of Our Pontificate, We have considered it of the utmost importance to promote, day by day, a more solid, more abundant, and more correct formation of clerics, removing all inconveniences, and whatever else seemed to hinder them in any way. This care and concern of Ours is diligently and earnestly shared by the Sacred Congregation for the governance of seminaries and Catholic academies. Indeed, in carrying out its own proper and particular function, it observes and strives to ensure that not only are teachers selected who are more learned and more suitable, who may properly and fruitfully impart the disciplines entrusted to them for teaching, but also that in the books which are placed in the hands of students, everything is said in a useful and excellent manner, and that nothing is contained from which the minds and souls of young people might learn something detrimental. However, the Sacred Congregation, which We have mentioned, could not, either by advising or by commanding, interpose its authority in the selection of such teachers and books,

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unless...

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - The official commentary should be aware of those publications, both concerning letters and concerning ecclesiastical doctrines, which are issued by our institutions and by others, at least the more important ones. For no one fails to understand that it pertains most closely to that Congregation to order that those who are not suitable, or who seem to deviate from the sacred doctrine, be removed from our schools and universities. Moreover, as the canon 247 § 4 of the Code of Canon Law states, the Supreme Congregation of the Holy Office is concerned "not only with carefully examining the books brought to its attention, and, if necessary, prohibiting them... but also, by its very nature, with investigating, in whatever way it may deem appropriate, writings of any kind that are published and which may be condemned." Furthermore, since the Pontifical Commission of Cardinals for Biblical Studies, which was established by our predecessor, the now-deceased Leo XIII, also examines writings concerning biblical matters, it is clearly evident, given these reasons from various sides, that the Cardinal Prefect, whom we mentioned earlier, if he is attached to the Supreme Congregation and also to the Biblical Commission, will already have a great deal of support for the exercise of his office, which, indeed, a broader and safer knowledge of people and things in this vast arena of ecclesiastical institutions will readily provide him. Therefore, through our own deliberate act and with careful consideration, we wish and decree that the Cardinal Prefect of the Sacred Congregation for Seminaries and Universities, for the time being and perpetually thereafter, be counted and included among the Cardinals of the Supreme Congregation of the Holy Office, as well as the Pontifical Commission for Biblical Studies, by right and by office. And that which we establish by these letters, we declare to be ratified and firm forever, notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, on the twenty-fourth day of the month of September, in the year 1927, in the sixth year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 331*]

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTION

CONCERNING THE TRANSFER OF THE EPISCOPAL SEAT OF THE DIOCESE OF OLEASTRENSIS

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

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FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER,

The solicitude which is ever present in us, concerning the supreme pastoral office which has been divinely entrusted to us, constantly reminds us that we must always devote all care and vigilance to those things by which the governance of the dioceses may be more suitably assisted.

Therefore, considering that it would be entirely useful and necessary for the governance of the Diocese of Oleastrensis to transfer the episcopal seat and cathedral from the city of Tortoli to the city of Lanusei, which is located almost in the center of the territory of the Diocese of Oleastrensis, we have, after mature deliberation, come to the conclusion that this should be done.

Wherefore, with the necessary preparations completed, and with the consent of those concerned or who presume to have an interest, we, by the fullness of our Apostolic authority, transfer from the aforementioned city of Tortoli the episcopal seat and cathedral of Oleastrensis, together with the cathedral chapter and the lesser beneficiaries and the seminary, to the city of Lanusei, to which, therefore, we grant all rights, privileges, honors, and prerogatives, which other episcopal sees enjoy, subject to the following conditions and laws:

I) We establish the Church of St. Mary Magdalene in the city of Lanusei as the Cathedral for the Bishops of Oleastrensis, and accordingly, we elevate that church to the rank and dignity of a cathedral, and there the cathedral chapter shall perform choral service according to the canonical laws.

II) The dignity of Archpriest, which is one within the cathedral chapter, and which is to preside over the chapter, shall, as in the present time, also in the future be attached to the care of souls, and for this occasion, we hereby nominate our beloved son, Andrea Porcu, Doctor of Sacred Theology, the present parish priest of the aforementioned Church of St. Magdalene in the city of Lanusei.

III) The parish priest of the Church of St. Mary, for the time being, shall be a canon of the cathedral chapter of Oleastrensis, pertaining to the honor. Those who will assist him in the care of souls will be appointed by the Ordinary according to the common law.

IV) Assistants to the Archpriest-parish priest of the city of Lanusei, for the time being, will be joined with the other four lesser beneficiaries of the cathedral chapter of Oleastrensis.

Furthermore, the following are ordered for the execution of these matters:

[*Latin ed. p. 332*]

We designate the venerable brother George Delrio, Archbishop of Arbo, and grant him the necessary and appropriate powers, including the power to delegate any man holding ecclesiastical office to carry out the aforemen-

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tioned purpose, and to render a definitive judgment on any difficulty or opposition encountered in the execution of the sentence, with the obligation to transmit the case to the Sacred Congregation of the Consistory within six months from the date of this decree, along with an authentic copy of the completed execution. Finally, we declare that these Our Letters shall be valid, notwithstanding any contrary provisions, even those specifically and expressly mentioned. Furthermore, nothing whatsoever shall be permitted to anyone, at any time, to infringe upon, contradict, or in any way oppose what has been decreed by Us through Our Apostolic authority. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and twenty-seven, on the feast of Pentecost, the fifth day of June, in the fifth year of Our pontificate.

ffi C. CARD. DELAI, Archbishop of Sabina, and of Mantua, Secretary of the Sacred Consistory.

Ioannes Zani-Caprelli,

Dominicus O. CARD. CAGIANO,

Prefect of the Sacred Congregation.

Secretarius.

Spolverini,

Apostolic Prothonotary.

Apostolic Prothonotary.

Loco Eg Plumbi Beg. in Cane. Ap., vol. XXXVI, n. 39. - M. Riggi.

II. BOIANENSIS - CAMPOBASSO: TRANSFER OF THE EPISCOPAL SEAT.

PIUS, SERVUS SERVORUM DEI, TO THE ETERNAL MEMORY.

For the proper and beneficial administration of the diocese, it is most advantageous to establish the Bishop's seat in that city which is superior to the others and more conveniently located by means of roads. Since in the Boiano diocese, the city of Campobasso exists, which is the capital of the Molise province, and is situated in a more convenient location, easily accessible to all due to the ease of travel,

[*Latin ed. p. 333*]

The acts of Pope Pius XI, page 333, state that We have decided to transfer the episcopal seat and cathedral, which has been located in Boiano until now, together with the cathedral chapter and seminary, to the city of Campobasso. Therefore, after obtaining the necessary approvals, and with

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the full authority of the Apostolic See, and after suppressing the episcopal rights of the city of Boiano, We establish the episcopal seat and cathedral of the diocese, which has been called Boiano, and will now be called Boiano-Campobasso, in the city of Campobasso, with all rights, privileges, and prerogatives that other episcopal sees enjoy. We erect the church of the Most Holy Trinity in the city of Campobasso as the cathedral of the diocese; and in that cathedral, the chapter, with its minor beneficiaries, will perform choral services according to the canonical laws. However, priests born in Boiano who hold a canonry or other benefice in the cathedral church will be permitted to reside at home, or in another place within the diocese, with the consent of the Bishop; and, although absent, insofar as they are required to attend choral services on certain days, they will be considered present in the choir and will receive the fruits and daily distributions. The archpriest of the church which has been the cathedral of Boiano, to which the care of souls is attached, and who must reside in Boiano, will no longer be a member of the chapter; but his place and dignity will be held by the archpriest-parish priest of the church of the Most Holy Trinity in the city of Campobasso, with the reservation, however, that the current archpriest of Boiano, during his life and ministry, will have the right to receive his share of the chapter mass, as he currently does; which in the future will be granted to the archpriest of the new cathedral church in the city of Campobasso. Furthermore, for the adornment of the old cathedral of Saint Bartholomew in Boiano, the archpriest-parish priest of this church may, during the sacred functions, wear the habit of the color violet, that is, the cassock, the collar, the talar, with a train, which must never be displayed, a silk sash with two silk tassels hanging from the left, and a mantellet over the rochet. In addition, in memory of the old cathedral, the parish priests of the diocese will, on the twenty-fourth day of the month of August each year, visit the church of Saint Bartholomew in Boiano, according to the hundred-year-old custom, and will give due obedience to the Bishop. Finally, the seminary, with its revenues, will be transferred to the city of Campobasso, in which young men who are the hope of the diocese will be properly instructed; but, insofar as the resources allow, a reduction in the pension to be paid will be granted to students from the city of Boiano, at the discretion of the Bishop. To carry out these matters, We appoint the venerable brother Aloysius Lavitrano, the Archbishop of Benevento, with the power to delegate another man of ecclesiastical standing, with the faculty of resolving disputes.

[*Latin ed. p. 334*]

Acts of the Apostolic See - Official Commentary 334, if any matters should arise during the execution of this decree, the aforementioned party shall transmit, within six months, an authentic copy of the completed execution to the Sacred Congregation of the Consistory. Finally, We

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decree that these Our Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special mention. But what has been decreed by Us with Apostolic authority in these Letters, it shall be unlawful for any human being, at any time, to infringe, contradict, or in any way oppose. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-seven, on the twenty-ninth day of the month of June, in the sixth year of Our Pontificate.

83 C. CARD. DELAI, Archbishop of Sabina and Mantua, and

P. CARD. GASPARRI, Secretary of the Sacred Consistory.

From the Secretariate of State.

Joseph Wilpert, Becan, Protonotary.

Hector Castelli, Protonotary Apostolic.

Apostolic.

Plumbing Register in Canon. Ap. vol. XXXVI, n. 52. - M. Riggi.

III. CONCERNING THE ERECTION AND ADMINISTRATION OF THE MAJOR SEMINARY OF THE MOST HOLY HEART OF JESUS IN INSARDINIA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE,

Among the principal concerns that occupy Our attention are those institutions in which young clerics are nurtured in the hope of the Church. Indeed, no one can deny that good morals and the study of Christian virtues are so closely linked to the holy life of clerics that the one is bound to the other with the closest bond, and both are joined together amicably for the common good. Hence, the perpetual care of the Church is to prevent the unworthy or those not sufficiently suitable from being admitted to the priesthood; hence, also, its constant solicitude that those who are approved and called by God are prepared for so great a task, so that they may excel in goodness, discipline, and knowledge, and may be useful to religion and to the state.

[*Latin ed. p. 335*]

Acta Pii PP. XI 335 Therefore, we never cease to offer signs and arguments of our apostolic solicitude and pontifical providence, as the occasion demands. Scarcely had we assumed the pontificate when we issued Apostolic Letters to our beloved son, Caietan, Most Eminent Cardinal, Protodeacon of the Holy See, Prefect of the Sacred Congregation for Seminaries and

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Universities, in which, among other things, we called upon bishops to share in our concern. How many are there who, through a lack of administrators or teachers, or through financial difficulties, or for some other reason, are unable to properly care for and train young clerics, if they have any, who are ready for higher studies? Therefore, this Holy See has provided assistance so that they might properly fulfill their important duty, by establishing, especially in Italy, several seminaries in particular regions, which, through the nobility of their presidents and teachers, flourish, from which priests are produced, instructed for every good work, and prepared to devote themselves entirely to the glory of God and the salvation of souls. We, for our part, wish to preserve and cherish this type of institution, in which the wisdom and generosity of our predecessors, Pius X and Benedict XV, are evident; and, as far as is in our power, we strive to promote it even further. Therefore, while pondering such provident and charitable plans, the condition of the ancient island of Sardinia came to our attention, and we felt inclined, with a more favorable disposition, to enrich it with the benefit of a common and regional seminary, as we have enriched many other peoples of Italy. Particular reasons and local circumstances prompted this provident plan. Therefore, moved by love, we considered building new buildings for the clerics of Sardinia, for their use and benefit. When deliberating about the location, the one called "Kúlaris," commonly "Cuglieri," seemed most suitable. For it is located in the center of the island and is most pleasant and healthy, surrounded by woods and irrigated by the best springs, so that no more suitable place could be found. Furthermore, the place is under the protection of the Virgin, who has, as it were, established her dwelling there in the famous sanctuary called "Santa Maria de Nives." Therefore, under the watchful eye of this great Mother, and under her guidance, this youth will be properly formed for the priesthood. To accomplish this, we ordered that a building be constructed there at our expense, and that it be equipped with all necessary things. With God's help, everything proceeded favorably, and the hopes we had conceived were confirmed. But another thing greatly delighted our mind. We wish to mention the unanimous consent and approval with which the Bishops of Sardinia, having been informed of the matter, received and pursued this undertaking. They also wished to attest this in common letters addressed to us, which were all the more pleasing to us, because they contained accounts of the reasons for the institution and of the fruits that were expected from it.

[*Latin ed. p. 336*]

The Acts of the Apostolic See – Official Commentary 336, and concerning the very place, we had reflected, that these were those things which the Bishops felt, they revealed: they themselves also confirmed the faith which we had conceived concerning the Virgin, as the primary instructress of the clergy: and this we consider greatly pleasing and propitious.

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All these things bode well for the entire undertaking, especially because from this, the harmony and prosperity of the people of the entire island are deservedly promised, through the uniform instruction of the clergy. Therefore, with these things so favorably arranged, it seems that nothing remains except the juridical establishment and operation of that same Seminary. That it may contribute to the growth of religious affairs and bring blessings to the Churches of Sardinia, we establish the Kularim Seminary, a major Seminary for the entire island of Sardinia, to be called the Seminary of the Most Sacred Heart of Jesus, and we attribute to it the rights of a legitimate College. However, by this law, the building of the Seminary, the land adjacent to the buildings, and all that is in the buildings or on the land, shall perpetually remain in the power of the Roman Pontiff. The buildings of the Seminary are destined for all the clerics of Sardinia who are students of philosophy and theology: and none of these, unless they receive a special dispensation from the Apostolic See, will be able to be promoted to the sacred Orders, unless they devote themselves to these disciplines there. The Seminary shall be governed by the authority of the Apostolic See, which, through the Sacred Congregation for Seminaries and Universities, shall administer it, according to the statutes contained in canon 1357 § 4 of the Code of Canon Law. Since it has become known to Us, among other things, that members of the Society of Jesus, both in Europe and in other regions of the Catholic world, in many of the larger clerical Seminaries founded in this way, work diligently in teaching and educating the youth, and prove themselves to be forming priests for God and the Church, We will and We decree that this new Seminary be entrusted to the members of that Society for its governance and administration, according to the laws which must be observed in the governance and administration of Seminaries, according to the prescriptions of the Sacred Congregation for Seminaries and Universities, and according to the special statutes for the Kularim Seminary itself, which We have approved. Finally, in order to increase and protect the dignity of this institution, We grant the faculty to confer academic degrees upon deserving students, to the professors of theology and philosophy, to the Rector, and to the heads of studies, according to what is established in this matter by Our authority. It remains that all those who are admitted to the major Seminary of Sardinia should strive to appreciate the magnitude of the divine benefits, and should excel in piety, in learning, and in all other virtues, so that they may respond most fully to the expectations and desires of Us and of their Bishops.

[*Latin ed. p. 337*]

337. Acts of Pope Pius XI. These matters, which we have established, decreed, and ordered in these Letters, we wish and command to remain firm and valid by our authority, notwithstanding any special circumstances that might otherwise be considered. Given in Rome, at Saint Peter's, in the year

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of Our Lord nineteen hundred and twenty-seven, on the fifth day of the month of August, in the Feast of the Blessed Virgin Mary, Queen of Snows, in the sixth year of Our Pontificate; C. CARD. BISLETI, P. 8. C. of Seminaries and Universities. CARD. GASPARRI, Prefect of the Secretariate of State. Joseph Wilpert, Dean, Protonotary Apostolic. Dominic Jorio, Protonotary Apostolic. Place £g Plumbi "Reg. in tabulario Cane. Ap., vol. XXXVI, n. 83. - M. Riggi. APOSTOLIC LETTERS CONFERRING HONORARY TITLES UPON THE SHRINE OF THE BLESSED VIRGIN MARY AT THE APPEARANCES, IN THE TOWN OF TIRANO, DIOCESE OF COMO. PIUS XI. For the perpetual memory of this event. — In the diocese of Como, in the town commonly called Tirano, in the early hours of the twenty-eighth day of the month of September in the year 1540, the Blessed Virgin Mary, as is reported, appeared to Blessed Mary Omodei, and commanded that a temple be erected in her honor in that very place, where she herself had stood. Immediately, the heavenly apparition was confirmed by miracles: the brother of Mary, who was suffering from a grave illness, suddenly recovered, and the pestilence that was raging among the livestock was immediately quelled. Therefore, in memory of this wondrous event, a small chapel was immediately built there, and because it soon overflowed with the crowds of faithful who came from all directions, with the support and under the auspices of the Holy Roman Church, Cardinal Trivulzio, who held the Como See at that time, from the year 1540 to the year 1578, a large temple was erected, through the contributions of the people and the generous gifts of prominent men, with great size and artistic skill.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - The official records shine with a pre-eminent splendor; it is adorned with precious marble, painted panels, and wonderfully crafted bronze signs. This sanctuary of the Virgin Mary, enriched by miracles, is located near the borders of Switzerland, serving as a strong bulwark against the machinations of heretics. Many devout pilgrims and faithful of all conditions have visited it, both common people and nobles, and even princes of the Holy Church, among whom it is pleasing to mention Saint Charles Borromeo, the Archbishop of Milan, who, on the twenty-seventh day of the month of August in the year 1588, spent the entire night praying before the statue of the Virgin. This statue of the Virgin, holding the child Jesus in her arms, was adorned with a golden diadem, granted by the Apostolic See in the year 1599, on the anniversary of the apparition, that is, on the twenty-fifth day of the month of September. It is also rich in Indulgences; indeed, Our predecessors, the Roman Pontiffs, have enriched this sanctuary itself with special indulgences and privileges. It abounds in precious furnishings and sacred vessels; and the brothers of the Order of Servants of Mary diligently serve the worship there, who, especially during the solemn pilgrimages, perform the sacred functions

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with the most magnificent solemnity each year. Having these things in mind, our beloved son, Peregrinus M. Contessa, Prior of the sanctuary and administrator of the adjoining monastery of the Order of Servants of Mary, presented us with petitions so that we might deem it fitting to elevate this sacred building, which has been proclaimed, to the dignity of a minor basilica. These petitions were supported and strengthened by the abundant support of the Bishop of Como, and the General Prior of the aforementioned Order of Servants of Mary, as well as by the wishes of the President of the municipality of Tirano, and of the entire clergy and people of the diocese of Como. We have readily and willingly agreed to these requests. Therefore, having heard our venerable brother, Anthony S. B. E., Cardinal Vico, Bishop of Oporto and of Saint Eufemia, Prefect of the Congregation of Sacred Rites, and having carefully considered all the circumstances, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby, with perpetual validity, declare that the sanctuary dedicated to the apparition of the Virgin Mary, located in the town of Tirano, within the diocese of Como, is a most distinguished sacred and civil monument, suitably and appropriately equipped for its purpose, and We adorn it with the title and dignity of a minor basilica, adding the privileges and honors customary thereto. We decree these things, We command, We declare that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall most abundantly support them; and that they shall be duly judged and defined; and that they shall be null and void from now on if...

[*Latin ed. p. 339*]

Acta Pontificii Pii XI, 339, concerning these matters, nothing contrary has occurred, whether knowingly or unknowingly, by anyone. Notwithstanding any objections. Given at Rome, under the seal of the Fisherman, on the eleventh day of May, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation of the Holy Office.

TO THE CHURCH OF THE ORDER OF PREACHERS AT VIENNA, DEDICATED TO THE BLESSED VIRGIN MARY OF THE ROSARY; EXISTING, IT IS INCREASED IN PRIVILEGES AND HONORS OF A BASILICA MINOR. PIUS PP. XI, for the perpetual memory of this event.

It has been brought to Our attention that Leopold, Duke of Austria, called the Glorious, in the year of the restoration of salvation 1726, the fifth year after the blessed death of Saint Dominic, the founder of the Order of Preachers, transferred the Convent of Vienna to the Church of Santa Maria Rotunda, having been given to the first Brothers of the Order who came from Hungary, and that this convent flourished so greatly that the general assemblies of the entire Order were held there, by the Most Blessed John

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Vercelli, the sixth General Master, on the solemn feast of Pentecost in the year 1282. It is known that, after the founding of the convent, with the help of the citizens of Vienna, the Brothers undertook the construction of the church, and that the church was completed in the year 1338, along with the main altars of the Blessed Virgin Mary in the presbytery, as well as those of Saint Anne, Saint Dominic, Saint Augustine, Saint Martin, and then of Saint Peter the Martyr. This sacred building, destroyed by fire in the years 1358 and 1362, was replaced by another structure, distinguished by the splendor of Gothic architecture and the amplitude of its size. The presbytery with the choir was completed in the year 1402 and was consecrated by the Apostolic Legate, Nicholas Boccasino, of the Order of Preachers, who later, under the name of Benedict XI, attained the dignity of Pope, and who divinely governed the Church; in the year 1447, a nave was added to the church, richly decorated with several chapels. In the chapel of the Most Holy Rosary, which is located in the presbytery, the image of the Blessed Virgin Mary of the Rosary, painted by the renowned master Leopold Kuppelwieser, has been venerated with great devotion and piety from the year 1840 to the present time.

Bearing these things in mind, and since this sacred building, which enjoys the title of the Rosary Virgin, possesses all the conditions that are necessary for the dignity of a Basilica Minor, We have freely and gladly granted the wishes of the present Prior and Rector of this temple.

[*Latin ed. p. 340*]

Acts of the Apostolic See - Official Commentary 340, implored that, on the occasion of the approaching centennial anniversary of the founding of the first Viennese community, we might deem it fitting to elevate the aforementioned church to the rank of a minor basilica. Furthermore, the most ample support was added by the Most Eminent Princes, the Most Reverend Cardinals Gustav Piffl, Archbishop of Vienna, and Andrea Eriihwirth of the Order of Preachers, as well as by the esteemed sons, the General Procurator of the same Order of Preachers; and therefore, We, having heard the venerable brother, Our Anthony, Most Reverend Cardinal Vico, Bishop of Oporto and S. Eufinae, Prefect of the Congregation of Sacred Rites, and having considered all the circumstances with religious care, by Our own motion and with certain Apostolic knowledge and mature deliberation, and with the fullness of Our power, by the present document, forever and perpetually, We consecrate the church of the Order of Preachers in Vienna, dedicated to the Most Holy Virgin of the Rosary, with the title and honor of a minor basilica, together with the privileges and distinctions, according to the decrees and practices attached. Moreover, We decree and ordain that these present letters shall remain firm, valid, and efficacious forever; and that they shall have and obtain their full and complete effect, and that those to whom they pertain, or may pertain, shall most amply support them now

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and in the future; and that it shall be rightly judged and defined, and that it shall be declared void from now on and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of May, in the year 1927, in the sixth year of Our pontificate. P. CAED. GASPARRI, from the Secretariat of State. LETTERS ADDRESSED TO HIS EMINENCE, LEOPOLD PRECATI, ARCHBISHOP OF OLOMUCENSEM, AND ALSO PRESIDENT OF THE "APOSTOLATUS A SS. CYRILLO ET METHODIO" CONVENTION IN VELEHRADEN. PIUS PP. XI. Venerable brother, greetings and Apostolic blessing. — Through Our beloved son, Cardinal Aloysius Sincero, Secretary of the Sacred Congregation "For the Eastern Church," We have gladly and certainly been informed.

[*Latin ed. p. 341*]

The Acts of Pope Pius XI, 341, mention a fifth gathering, which you, indeed, will moderate and preside over, to be held in Velehrad, so that those studies and relationships may be furthered by which Christians from the East and West may know each other more and more, those who have always adhered most firmly to this blessed See of Peter, and others, who, though dear to Us in no less measure, having followed the errors of their ancestors, have not yet returned to the house of the Father. And indeed, this undertaking, "The Apostolate of Saints Cyril and Methodius," of which you diligently preside, has already yielded fruits of no small utility; therefore, as have Our predecessors, We have not only commended this pious work on several occasions, but have also declared it to be very dear to Us. And We are also pleased that this gathering in Velehrad will be held in the city where the relics of the great Apostle of Slavonia, Saint Methodius, are so piously preserved and venerated; and since so many men of the sacred order, outstanding in piety and doctrine, are to convene there, as is reported, from the most remote regions—among whom is the venerable brother Michael d'Herbigny, President of the Pontifical Institute of the Orient, together with some of the Institute's professors—We, who have indeed clearly seen how much counsel, study, and diligence these men contribute to achieving unity with the Mother Church, hope that this gathering will have a result that is in the expectation of all good things. And a most auspicious sign for this is that secular celebrations are being held this year in memory of that most holy man, Cyril of Thessalonica, who, together with his brother Methodius, brought the Christian faith to the most beloved sons of the Slavic land. We have wished to express to you, venerable brother, the sentiments of Our hope, so that you may interpret these to all those who will be present at the gathering. In the meantime, praying that the light of understanding and the charity of the Holy Spirit may shine upon your minds, so that, under the protection of the most sweet Virgin Mary,

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these endeavors, which We so earnestly urge, may lead to the salvation of many, and to the increase of the divine kingdom, We impart to you, venerable brother, and to all those who will participate in the gatherings, Our apostolic blessing in the Lord. Given at Rome, near Saint Peter, in the sixth year of Our pontificate, on the eleventh day of the month of July, in the year 1927.

PIUS PP. XI.

[*Latin ed. p. 342*]

Acts of the Apostolic See - Official Commentary II TO THE MOST REVEREND FATHER THOMAS, PIUS, HOLDING THE TITLE OF SS. QUIRICUS AND JULITTA, BISHOP OF THE HOLY ROMAN CHURCH, CARDINAL B. OGGANI, WHOM WE SEND AS OUR LEGATE TO CELEBRATE THE NINTH NATIONAL EUCHARISTIC CONGRESS HELD IN BONONIA. PIUS PP. XI, Beloved Son, greetings and apostolic blessing. — In order that the desires of the clergy and people of Bononia may be fulfilled, and in accordance with the Italian Council concerning the promotion and organization of Eucharistic gatherings, it has been decreed that a ninth such gathering, from the entire nation, be held in Bononia this year, a most excellent decision. For, if it is fitting to praise that city, which, since ancient times, has flourished there as a renowned center of learning and the home of the highest disciplines, attracting frequent listeners even from foreign nations; hence, Bononia is commonly called "learned," — yet to this is certainly added a further grace and adornment, namely, the veneration of the August Sacrament, which clings, as it were, to the very marrow of those citizens who emulate the piety of their ancestors. Indeed, the memory and example of Imelda Lambertini and Catherine de Vigris, both citizens of that city, have been able to achieve much over the course of the centuries: the former, to whom the heavenly food, which she so ardently desired, was denied because of her youth, was wonderfully restored, and, while enjoying the embrace of the Divine Spouse and the fervor of charity, was raised from earth to heaven; the latter, not only founded a monastery and a church of the Body of Christ in her homeland, but also lived solely hidden under the Eucharistic veils of her Lord, and promoted the cult of the same with great zeal. These things, indeed, have been sufficiently recounted; but it is also known, not far from the borders of Italiae, that, shortly after the legitimate feast of the Body of Christ was instituted in the Church, the governors of Bononia ordered solemn celebrations to be held for the greater glory of the August Sacrament, celebrations and festivities which we call "Decennials," which are entirely worthy of being remembered by Us, and which We propose to other cities as worthy of admiration and imitation. It is, indeed, prescribed that all urban parishes throughout the world should hold a solemn feast of the

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Body of Christ every tenth year: the number and order, as well as the ceremonies, were initially regulated, and subsequently by the authority of Bishops and Archbishops. But it is amazing how the ardor of the people immediately arose, and still arises today, to increase the prosperity of this matter. Therefore, it is hoped that not only will those churches be restored and adorned in a timely and fitting manner, but also that any old sacred furnishings that may be damaged will be repaired.

[*Latin ed. p. 343*]

The acts of Pope Pius XI, volume 34, state that, along with the restoration, the furnishings should be renewed, enriched, and made more abundant through the gifts and generosity of the faithful. This should be done so that the church, according to the paths by which the procession is to be led, may be arranged, or so that, if any structures have been begun, they may be completed, or if any have been altered, they may be restored. Furthermore, the very paths themselves, with their porticoes, should be covered to temper the summer heat, and adorned with laurel and flowers, so that, as many windows look out, so many panels of damask, either in solid colors or with patterned designs, should be placed.

But, moreover, and this is of greater importance, with this great renewal of all things, a renewal of souls is joined, which, like the fragrance of incense, ascends to God as a sweet offering. Therefore, what, beloved sons, could these citizens, so concerned with the worship of the mystery of the Eucharist, fail to do, in order to contribute to the glory of our divine temples and to the spiritual growth of souls?

"Wherefore, these very citizens, without any labor, without any expense, and without any prompting from public piety, have, and today offer, a most fitting outcome, so that, for the honors rendered to Christ Jesus, for the magnificence of the furnishings, and for the spiritual abundance of the fruits, it may be considered among the most important glories of the Church of Bologna, and may be deservedly commended to the memory of posterity. From the explanation and illustration of the things that are presented for discussion in these gatherings, we confidently expect a considerable source of benefit for those present and absent. For, surely, everyone sees – if we may touch upon something relevant to deliberation – how important it is for all the faithful to know the Eucharist more deeply and to live a Christian life more abundantly, since the Eucharist is the source and, as it were, the center of that life; and that the doctrine of the divine mystery and of the Eucharistic liturgy should permeate the minds and hearts of the people, so that, understanding and kindling the sparks of piety and charity, they may participate in the sacred rites, not as mute and indifferent observers, but with devotion; and that, furthermore, nourished by this heavenly banquet, they may perfect themselves, be instructed, and imbue their souls with the virtues and the zeal for the apostolate. If the faithful are moved by this zeal,

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they will certainly ensure that the services of piety to the august Sacrament are rendered, not only privately and by the lower classes alone, but also publicly and by those very people who excel in intellect, knowledge, and understanding.

Does anyone think that they can adequately honor or fulfill their desires for the present Christ Jesus in the tabernacle, unless they also strive to spread and expand the Kingdom of God through the Mass, which is also called the Catholic Mass? And from the very fact that the reverence and glory of the divine Host are to be considered, does it not follow that it is the duty of Catholics to maintain, according to the laws of Christian art, whatever is beautiful and admirable in our time, and to remove, as much as possible, anything that is ugly or that is not in harmony with beauty or decorum?

[*Latin ed. p. 344*]

Acts of the Apostolic See - Official Commentary - concerning new features sought for the edification of sacred buildings, from which the mind might more easily be raised and drawn upwards to God, the universal author of beauty. Since the forthcoming Convocation demanded of Us amplitude and dignity, so that We might support and honor it with Our grace and authority, We turned Our thoughts to you, beloved son, to whom We entrusted the task of representing Us on this occasion. Indeed, in order to initiate this undertaking, besides the excellent praises of your intellect and spirit, certain considerations seemed to suggest your suitability. For the people of Bologna are rightly proud of the memory associated with the Eucharistic cult, which is linked to the illustrious history of the Order of Preachers, to which you belong. For, to mention only one thing, the Blessed girl Lambertina, as We have said, was nurtured in holiness by Dominican nuns; and the Angelic Doctor, to whom the Church owes the divine Office of the Body of Christ, resided for some time in Bologna, where he imparted sacred disciplines in the greatest university and addressed the people not infrequently, especially in the temple of his Order; and is it not in this very shrine, where the body of your Lord Dominic the Legislator is preserved in a precious monument, that the greatest gatherings will be held? Therefore, We choose and appoint you, beloved son, as Our Legate, to preside over the Eucharistic Convocation from the nation of Italy, in Bologna. It will be your duty to exhort those gathered there to, while constantly progressing and remaining in the love of Our most loving Savior, also strive to contribute to the restoration of human society, to be producers and cultivators of all good works, as befits and is proper for all those who have given their name to Christ and who strive to attain eternal blessedness. Meanwhile, We impart from Our heart Our apostolic blessing, a witness to the most abundant fruits of Our paternal benevolence, to you, beloved son, to the Cardinal Archbishop of Bologna, who has so long and lovingly worked for this glo-

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rious celebration of the Holy Sacrament, and also to the ecclesiastical and lay men who have been associated with this labor, and to all those who will celebrate the Eucharistic Convocation. Given at Rome, near Saint Peter, on the fifteenth day of the month of August, in the sixth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 345*]

To the Most Reverend Monsignor Caietan, Protopresbyter of Saint Agatha, and to His Eminence, Cardinal Bisleti, Prefect of the Sacred Congregation for Seminaries and Universities: Concerning the Major Seminary of Sardinia, near Kularim, for its Establishment.

PIUS PP. XI, to Our Beloved Son, greetings and the Apostolic Blessing.

We are exceedingly pleased that, near the town of Kularim in Sardinia, in a most pleasant and healthful location, the building which We have ordered to be erected for the use of a Major Seminary, that is, for the common instruction of clerics from the entire island in sacred disciplines, is about to be dedicated in the near future, and is now completed.

Indeed, We rejoice for the sake of those Bishops who will be the first to reap the fruits of Our design; but Our delight is far greater when We consider that, through the goodness of God, We have been granted the opportunity to impart, through this Seminary, to the eleven dioceses of Sardinia, not fleeting and superficial, but lasting and truly solid benefits.

For it is known, through reasoning and experience, that if any one of several colleges is united, it will possess more abundant resources for its establishment; furthermore, with a reduced number of administrators and house staff, it is possible to select more suitable presidents and teachers of piety and other disciplines; and also, the emulation of virtuous conduct can be more easily aroused in the minds of young men.

Moreover, it is added that, if there are any contentions or animosities among the people of various regions, or if there is any greater difference in character, then, through the length of time spent together and the constant practice of charity, those very individuals who will be their fathers and teachers will, with fraternal affection, contribute greatly to the widespread reconciliation of all.

Therefore, may the virtues of the priesthood, and the seeds of manifold knowledge, flourish and thrive in the Seminary, canonically established near Kularim, under the guidance of Christ Jesus, from Whose Most Sacred Heart We have wished it to be named; and may all of Sardinia, and its clergy in particular, be inflamed and enkindled by the most beloved charity of the Redeemer.

Meanwhile, it pleases Us that you, Our Beloved Son, who, as Prefect of the Congregation for the Regulation of Seminaries, have been Our principal instrument in carrying out this design, send Our Legate there, so that the

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new Seminary, since you will represent Our person, may be dedicated as if We were present; in this way, the entire island will understand how much We care.

[*Latin ed. p. 346*]

Let us place hope and expectation in that dwelling of the sacred youth, for the religious and civil prosperity of Sardinia. May this be a sign of heavenly favor, and a witness of our paternal benevolence; may this be the apostolic blessing which We impart to you, Our beloved son, to the pastors of those dioceses, as well as to the directors, teachers, and students of the seminary, from the heart. Given at Rome, near Saint Peter, on the sixteenth day of the month of September, in the sixth year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 347*]

ACTS OF THE HOLY CONGREGATIONS 347. ACTS OF THE SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. DECREE: THE WORK, "L'ACTION FRANÇAISE, AND THE VATICAN," IS CONDEMNED. Whereas the aforementioned work, entitled "Les pièces d'un procès – 'L'Action Française, et le Vatican'," with a preface by Charles Maurras and Léon Daudet, has been brought before this Supreme Holy Congregation of the Holy Office, by order of His Most Holy Name, Pope Pius XI, it is hereby decreed that the aforementioned work is prohibited, condemned, and placed in the Index of Prohibited Books. Given at Rome, from the offices of the Holy Office, on the 19th of September, 1927. Aloisius Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION. PROVISIONS REGARDING CHURCHES. His Most Holy Name, Our Lord Pope Pius XI, by decrees of the Sacred Consistorial Congregation, has provided for the following churches, assigning them each a proper pastor, namely:

July 30, 1927. – To the titular archiepiscopal Church of Pelusa, the Reverend Father Placid Angel Rey-Lemos has been appointed, formerly Bishop of Lugo.

August 13. – To the cathedral Church of Nerito, united in person with the cathedral Church of Gallipoli, the Reverend Father Caietan Müller, Bishop of Gallipoli, who shall henceforth be called Bishop of Gallipoli and Nerito.

To the cathedral Church of Policastro, united in person with the cathedral Church of Capaccio-Vallo, the Reverend Father Francis Cammarota, Bishop of Capaccio-Vallo, who shall henceforth be called Bishop of Capaccio-Vallo and Policastro.

[*Latin ed. p. 348*]

Acts of the Apostolic See – Official Commentary 348, September 2nd. – To the titular episcopal Church of Attaetan, His Most Reverend Excellency

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Fortunatus Devoto, whom he appointed as Auxiliary to His Most Reverend Excellency Joseph Bottaro, Archbishop of Bonaerensis. September 7th. – To the Churches of Calagurrita and La Calzada, perpetually united in their cathedrals, the Reverend Father Fidel Garciam Martínez, hitherto titular Bishop of Hippa and Administrator Apostolic of those dioceses.

II. DESIGNATIONS. According to canon 1594 § 2 of the Code of Canon Law, the Metropolitan of Oregon City designated the Metropolitan of Sancti Francisci as the tribunal for appeals in the second instance; likewise, the Metropolitan of Cincinnatensis designated the Ordinary of Clevelandensis. These designations were benignly approved by His Holiness Pope Pius XI, through decrees of the Sacred Congregation Consistorial, on July 27th, 1927.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

I. NOMINATIONS. By Apostolic Briefs, the following were nominated: July 12th, 1927. – The Apostolic Vicar of Iamaica, His Most Reverend Excellency Joseph Dinand, of the Society of Jesus, titular Bishop of Selinunte. July 16th. – The Apostolic Vicar of the new Vicariate of Hanyang in Sinis, His Most Reverend Excellency Eduardus Gajvin, of the Society of Saint Columban for Missions among the Chinese, titular Bishop of Myrinensis.

II. DESIGNATION. According to canon 1594 § 2 of the Code of Canon Law, the Archbishop of Dyrrachiensis designated the Metropolitan of Scodrensis as the tribunal for appeals in the second instance. Likewise, the Apostolic Vicar of Victoria Nyanza designated the Apostolic Vicar of Uganda as the tribunal. These designations were deemed worthy of approval by His Holiness Pope Pius XI, through decrees of the Sacred Congregation for the Propagation of the Faith, respectively on June 2nd and July 25th, 1927.

[*Latin ed. p. 349*]

SACRED CONGREGATION OF RITES OF LUGDUNUM, THAT IS, OF MECHLIN, AND OF VIVIERS.

REGARDING THE BEATIFICATION AND CANONIZATION OF MARIA VICTORIA THERESIA COUDERC, FOUNDRESS AND FIRST SUPERIOR OF THE SOCIETY OF OUR LADY, CONCEIVED AT THE COUNCIL.

ON THE QUESTION: Whether a Commission should be appointed to investigate the introduction of the cause, in this case and to this effect?

In the town of Le Mas, belonging to the municipality of Sablières, in the diocese of Vivariensis, on February 1st, in the year 1805, a little girl, Maria Victoria Teresia, was born to the honorable and pious couple, Claudius Michael Couderc and Anne Méry; she was soon regenerated by the sacra-

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ment of baptism, and her family was distinguished by the virtue of hospitality. For, in that most grievous disturbance of affairs and of men, the French Revolution, especially the persecution and oppression against the Catholic Church and its faithful ministers, these spouses, as examples of probity and religion, with the greatest humanity and Christian charity, received priests and other clerics unjustly expelled from their homes, residences, or monasteries, as guests and friends, and generously provided them with all that was necessary and useful for worship and sustenance. These, possessing and bearing with them the peace of Christ, and offering it, from the very beginning, prayed for a bountiful recompense from God for the home and family through their hospitality. Among the fruits of this hospitality, prayers, and blessings, it is also worth noting the girl, Maria Teresia, who, from her tender years, under the care, work, and example of her parents, was admitted to the sacraments for decades. Afterwards, suitably imbued with Christian doctrine and the first disciplines, especially with her uncle, when she was seventeen years old, she gave a demonstration of teaching in the local school of Les Vans, under the direction of a virtuous and religious woman from the Congregation of Saint Joseph, so named in that place. In her scholastic practice, she showed intelligence, modesty, and other suitable qualities, with the progress of the students, so that the director foresaw that she would become a future religious of her Congregation. However, two years later, when the diocesan priests were to preach a mission in the town of Sablières in the month of April of the year 1825, the Servant of God returned to her parental home.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Commentarium Officiale: The decree was revoked, so that the exercises of the mission might contribute to the common good. After all these things were accomplished, with the establishment of the Pious Union of the Daughters of Mary, founded by the missionary Father Terme, and with Mary Teresia announced as its leader, the same Father obtained, in the following January, that the Handmaid of God, with the consent of her parents, might go to the town of Aps and, as an assistant to the priest who was caring for souls there, provide her services. To this place, one of the Sisters of the Presentation, B.M. Y., had gathered young girls suitable for education, and Mary Teresia was added to this group, who, under the guidance of the novice mistress M. Clara, shone with proven virtue, and on March 27, 1826, merited to receive the religious habit from the Bishop of Viviers. After a few months, the esteemed Father Terme was sent to the town of La Louvesc for the purpose of preaching, and he considered it a good and opportune work to cultivate the women who came there as pilgrims, and for this purpose he chose and called Mary Teresia and some companions who aspired to religious life with her, and he gave them and explained to them the rules, suitably written and used by

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the Fathers of the Society of Jesus, for the spiritual exercises to be observed in the aforementioned retreat. Subsequently, the Handmaid of God and fifteen members were called to become Sisters of the Retreat of the Cenacle, or of St. John Francis Regis, who, after completing the prescribed novitiate, put on the religious habit at the hands of the bishop Bonnel in the year 1827, and after a suitable time, also made their annual simple vows properly. Under the direction of Father Terme, these Sisters, both in the town of La Louvesc and in the place of Aps, provided very useful service to themselves and to the faithful through their spiritual exercises. After the pious Father Terme, who had always been most deserving, passed away on December 12, 1834, the Sisters of the Retreat of the Cenacle and of St. Francis Regis were placed under the government and direction of Bishop Bonnel and the priests of the Society of Jesus, according to his last will and testament. Then, at the urging of Father Renault S.L., the religious institute was divided into two congregations, one of the Sisters of the Retreat of the Cenacle, dedicated primarily to spiritual exercises, and the other of the Sisters of St. Francis Regis, dedicated to the education of girls, each being distinct with its own and respective habits, laws, and constitutions. This separation never dissolved the bond of mutual esteem, help, and charity between the two religious families. Mary Teresia, the founder of the institute and its first superior, continued in this office from May 1, 1828, until October 23, 1838, but after the separation, she presided only over our Congregation of the Sisters of the Retreat of the Cenacle, and she was always joined to her office with the utmost rectitude, prudence, and constancy, as is clearly attested by the common testimonies of the superiors, elders, and subordinate sisters. When, however, support and resources were lacking to sustain the burden with which she was burdened, the Handmaid of God willingly relinquished her office into the hands of the Superior, R.P. Renault.

[*Latin ed. p. 351*]

The Holy Congregation of Rites strongly urged the sisters to show the utmost obedience to the sister who would succeed her in office. Meanwhile, she provided a wonderful example of humility, obedience, devotion to the Most Holy Trinity and the Holy Family of Nazareth, and a life hidden in God, as if she were in a constant spiritual retreat. The most beloved of her Institute suffered greatly, as time passed and she experienced some decline in both temporal and spiritual matters. During her time of rest, two things are noteworthy concerning the works of the Handmaid of God: namely, the purchase of the religious house at Fourvière in the year 1842, and her mission to re-establish the house in Paris with order and religious spirit; this work she accomplished successfully, with the help and cooperation of Bishop Guibert. The Handmaid of God, who was both president and subordinate, proved to be an example and teacher of a holy and religious life in both roles. In the last six years of her mortal pilgrimage, she was

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tested by long-lasting bodily infirmities and grievous spiritual afflictions, offering herself entirely to Christ Jesus Crucified, as a victim pleasing to God, about whom it could be said with the psalmist: "The eyes of the Lord are upon the just, and his ears are open to their prayers." The Institute of the Sisters of Our Lady of the Cenacle, especially founded by Mary Theresa, and strengthened and adorned by her works and zeal, like a tree well planted in the vineyard of the Lord, expanded its branches and bore joyful and abundant fruits for the glory of God and the salvation of souls. Furthermore, it is a pleasant remembrance to recall the decrees of the Apostolic See: the first, of Praise, on March 10, 1863; the second, of Confirmation of the Society, on March 18, 1870; the third, of Approval of the Constitutions, on July 23, 1886; and finally, the Apostolic Letters from His Holiness Pope Leo XIII, on March 17, 1891, by which he deigned to sanction and declare with his supreme authority the Society of Our Lady of the Cenacle and its works, widely spread, as manifest signs and pledges of divine favor, Apostolic blessing, and the prosperity of the Institute. In the last days of her life, the Handmaid of God recounted to a certain witness who testified in the cause that, after receiving, as was customary, the Holy Eucharist, she saw herself surrounded by a multitude of people praying and singing hymns, psalms, and prayers, supplicating and adoring God. These were, as she believed and said, the souls of pious faithful suffering the pains of purgatory, who, while singing among other things the hymn "Te Deum laudamus," seemed to invite and entice her to join them in singing: "Holy, Holy, Holy, Lord God of Hosts," etc. It is not surprising that God allowed this to happen because of the prayers and compassion of the Handmaid of God for the deceased and her fervent devotion to the Most Holy Trinity. It is known that she, to profess her faith and piety in honor and glory of this great mystery, composed a beautiful and fitting prayer.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Commentarium Officiale. It has been prepared, and subsequently approved by ecclesiastical authority, so that all those who invoke God, one and three, with true faith, and who walk in His commandments, may be pleasing to Him in will and action. — Finally, after being afflicted by a long illness and acute pains, Mary V. Teresia, having piously received the Sacraments of the Church, rested in peace, united to her beloved Spouse, Christ Jesus, at Fourvière, on the 26th of September, in the year 1885. It is said that her soul was seen ascending to heaven, wearing a most beautiful and golden garment, and that her lifeless body emitted a most pleasant fragrance. Furthermore, a large crowd called Mary Teresia holy with a unanimous voice, at her funeral and at her tomb. In 1909, her remains were transferred from the cemetery of Le Louvesc to a chapel in the house of the Institute of Sisters of the Lord, of the Upper Room,

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in the same city. It is written in Proverbs: "The death of the righteous is praised, but the name of the wicked will rot." The precious death of the Handmaid of God was an echo of her life, and the fame of her sanctity, both before and after her death, has so clearly endured, that investigations have been initiated by the Ordinary authority in the dioceses of Lyons, Mechlin, and Viviers; and after these have been completed and submitted to the Congregation for Sacred Rites, and since, in accordance with the order of law, nothing prevents further progress, at the urgent request of the Reverend Father Francis Xavier Hertzog, Promoter of the Faith, a.i., General Procurator of the Sulpitian Family, and legitimately constituted promoter of this Cause; and after considering the letters of petition from the Most Reverend Fathers, Cardinals of the Holy Roman Church, among whom the Most Reverend Cardinal Tosi, Archbishop of Milan, appropriately recalls and highly praises the apostolic ministry exercised in that city and archdiocese, under the Archbishops Calabiana and Ferrari, in the admirable dignity and pleasing usefulness of the Sisters of the Upper Room, and their Works and Societies, by the Reverend Father Achilles Ratti, a pious and learned priest, who is now, by divine mercy and providence, happily reigning as the Supreme Pontiff, Pius XI; and after examining other subsequent letters pertaining to the matter from the Most Reverend Archbishops and Bishops, Abbots, Chapters, Superiors of Orders and religious Congregations, of both sexes; and after also receiving requests from the Most Excellent Princes and noble men and women, the Most Reverend and Right Reverend Cardinal Camillus Laurenti, Promoter of this Cause, in the meetings of the Ordinary Congregation for Sacred Rites, convened on the date indicated at the Vatican, proposed the following question for discussion: Should a Commission be appointed for the introduction of the Cause, in the case and for the purpose of which we are speaking? And the Most Reverend and Right Reverend Fathers, entrusted with the safeguarding of the sacred rites, after hearing the report of the aforementioned Promoter, and after hearing the voice and the written opinion of the Reverend Father Charles Salotti, General Promoter of the Faith, after carefully discussing and considering the matter, decided to respond: Affirmative, or "Let it be signed."

[*Latin ed. p. 353*]

The Holy Congregation of Rites, in its decree 353, has granted permission for the introduction of the cause [for beatification], should it please the Most Holy [Pope]. July 5, 1927. Subsequently, these matters were reported to our Most Holy Lord Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites. His Holiness, having approved the decree of the same Sacred Congregation, deigned to sign with his own hand the permission for the introduction of the cause of the Servant of God Mary Victoria Theresa Couderc, foundress and first superior of the Society

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of Our Lady of the Cenacle, of Lugdunum, Mechlin, and Vivar. July 13, 1927.

†8 A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites.

L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 354*]

Acta Apostolicae Sedis –Commentarium Officiale 354 DIARIUM ROMANAE CURIAE. Jovis die, 22 Septembris, Sanctitas Eius ha receptionem sollemnem dedit S. E. Domino GIORGIO D E BARCZA, Missionario Extraordinario et Ministro Plenipotenitario Hungariae, ad praebendam litteras credentias.

TRIBUNALE SACRAE ROMANAE ROTAE. Die Saturni, 1 Octobris, in Palatio Apostolico Vaticano, sollemniter incepit annus iuridicus. Post Missam Spiritus Sancti et iurationem, Reverendissimi Praelati Auditores, cum officialibus Sacri Tribunalis et cum advocatis, ad praesentiam Sanctissimi Patris admitti sunt. Cum licentia data, Domini Massimi Massimi, Decanus, legit sequentem orationem:

''Beatissime Pater,

'Annus iuridicus, quem ad mediam Augusti finavimus, Tribunali nostro annus singularis celebritatis fuit: omnis mundi pressus de Rota abundantissime locutus est.

'Hoc extraordinarium interesse publicae opinionis in sententiis rotalibus, non ad novitates aut elegantiam quaestionum debetur, sed ad conditionem personarum in causa, quae, alta sua sociali dignitate, communem attentionem attraxerunt, attentionem vero paene non benevolam et facile ad suspicionem.

'Ita ab multis partibus critica et protestationes ad nos pervenerunt. Reprobumur quod causas matrimoniales acatholicorum iudicavimus, in ea quae non ad nos pertinent, introrsum ingressi, et quod eas iudicavimus favorem nullitatis matrimonii, quasi hoc sacro vinculo indissolubilitatem negassemus.

'Sed talia reprehensiones fundamentum nullum habent. Quia, primo, non potest ignorari quod Ecclesia, summa voce, ius suum affirmavit – et satis est legere can. 1960 Codicis – causas matrimoniales inter baptizatos iudicare. Manifestum est quod multi acatholici, matrimonium non ut Sacramentum habentes, causas matrimoniales ad statum pertinere putant, et consequenter non potest nova esse oppositio eorum ad nostra principia. Sed manifestum est quod illi acatholici, qui ad auctoritatem ecclesiasticam recurrunt, facto hoc competentiam Ecclesiae agnoscunt, quae non recusat eos audire, cum quaestio eorum ad *animae praeiudicium avertendum*

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dirigatur."

[*Latin ed. p. 355*]

From the Roman Curial Diary, 355, using the words of canon 1654. It is, in truth, an approach of dissenters to the Church, which usually preludes a return, and perhaps precisely for this reason, their actions are odious to their co-religionists. "As for the protests in favor of the indissolubility of marriage, these are always pleasing to us, because no one more than we holds this principle dear. These voices, which should cause wonder, coming from a place where divorce reigns, we receive as a cherished testimony of the naturally Christian and Catholic soul. But, if marriage cannot be annulled, it may well be null from the beginning. What are the causes of nullity, is written in the Code, so that everyone can understand them. To these we adhere, providing ample justification for our judgments, both in law and in fact. Therefore, the only, but effective, response that we gave to the questions that came to us from so many sides, was the publication, in the Bulletin of the Holy See, of the judgments that had aroused public interest."

"These [cases] are a privilege of the wealthy, because the poor are granted free legal assistance, with a dispensation even from living expenses, especially printing costs, which burden the Holy See, thus absorbing almost entirely the modest fees imposed for paid cases."

"During the past legal year, the Rota pronounced fifty-five final judgments, of which forty-five were in matrimonial cases. The judgment was favorable to the plaintiff in only twenty-eight of these cases. Observing the division into paid cases and cases of free legal assistance, which are almost equally divided, it appears that the percentage of favorable judgments in cases of free legal assistance is not at all lower than that found in the other cases."

"The interest taken by the public in the decisions of the Rota reminds us of our grave responsibility and urges us to be vigilant, so that, as the Apostle says, *qui ex adverso est vereatur, nihil habens malum dicere de nobis* [let him who is adverse be afraid, for he has nothing to say against us that is true]."

"As the law is immaculate, so too must the Tribunal be without blemish, where it is applied. At the resumption of our work, we asked this at the altar, through She [the Virgin Mary], who, being all holy, knew no stain whatsoever. This we promised there, and this we return to promise before the throne of Your Holiness, grateful for the benefits, and eager to correspond in the best way to the sovereign expectations."

"May the paternal blessing comfort us, which we devoutly invoke."

The Holy Father responded that it was then very easy for him to formulate his wishes and program for the new legal year for the Auditors. "May

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they continue thus: to fill the days of their work with intense diligence, with no less fervor; to exercise the severe functions of justice and, at the same time, to listen, participating in the maternal benignity of the Church, to the voices of souls, marked by the Blood of the Redeemer; to always uphold the sacred, divine, and human requirements of the supreme law of the indissolubility of marriage, while rendering justice to the true and undeniable reasons for nullity; and, knowing well that as..."

[*Latin ed. p. 356*]

Acts of the Apostolic See - Official Commentary 356: Wealth does not give one the right to violate justice, just as poverty does not grant a privilege of insolence; continue to safeguard that which Bossuet, with elevated words, called "the privileged position of the poor in the Church." "It has been well said," he continued, "that just as the law is immaculate, just as the Church is immaculate, so too must the Tribunal that applies the law in the Church be immaculate; and such it will always be, as long as all and each of the members to whom this most noble task is entrusted are immaculate in their lives, and especially in the exercise of their functions. For this purpose, you have demonstrated a clear awareness of the necessity of vigilance, and the attention, even that which is not well-intentioned, that is given to your work, is an effective incentive to it. However, vigilance calls for the necessity of prayer; "Watch and pray," and this morning you have prayed, you have invoked the Holy Spirit, through the intercession of His immaculate Spouse. Therefore, it is a legitimate hope and program the words that we have addressed to you, most beloved children, from the beginning: Continue thus. And may the apostolic blessing assist you in continuing."

SECRETARY OF STATE: By letters from the Secretary of State, the Holy Father Pius XI, happily reigning, has deigned to appoint:

May 8, 1927. The Reverend Father Gregory of St. Teresa, of the Discalced Carmelites, Consultor of the Sacred Congregation of Sacraments.

September 21. The Most Reverend Cardinal Lorenzo Lazzari, Penitentiary Major, Member of the Supreme Sacred Congregation of the Holy Office.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, has deigned to appoint:

August 6, 1927. The Most Reverend Cardinal Enrico Gasparri, Protector of the Congregation "de las Hermanas de la Penitencia de la Tercera Orden de S. Francisco" (Tuqueres, Colombia).

September 12. Monsignor Roberto Piacitelli, Cleric of the Reverend Apostolic Camera.

September 1. The Most Reverend Cardinal Gaetano Bisleti, Protector of

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the Institute of the Tertiary Franciscans of the Blessed Angela (Foligno).

[*Latin ed. p. 357*]

Diarium Romanae Curiae 357, 1 September 1927. The Most Reverend Cardinal Camillo Lawrence, Protector of the Religious Sisters of the Compassion, Servants of Mary (Scanzano, Castellammare di Stabia). 16. The Most Reverend Cardinal Evarist Lucidi, Protector of the Religious Sisters of the Order of Saint Ursula of Somasca (Bergamo). Assistants, 2 July 1927. Holy See: 1927. Monsignor Pio Marcello Bagnoli, Bishop of the Marsi. Monsignor Giovanni Maria ZongM, Archbishop titular of Colossi. 13 August. Monsignor Francesco Orozco y Jiménez, Archbishop of Guadalajara. Monsignor Francesco Bodolfo Bornewasser, Bishop of Treves. Apostolic Protonotaries, 27 April, in the manner of those participating: 1927. Monsignor Francesco Hlavati, of the Archdiocese of Vienna, 19 July. Monsignor Gioacchino Bosati, of the Diocese of San Miniato. 1 August. Monsignor Anthony Scheirich, of the Diocese of Alba Beale. Monsignor Francesco Samà, of the Diocese of Oppido Mamertina. 9. Monsignor Gaetano Abbatescianni, of the Archdiocese of Bari. 22. Monsignor Luigi Campino Larrain, of the Archdiocese of Santiago del Chile. Domestic Prelates of His Holiness: 25 November 1926. Monsignor Giacomo Scherer, of the Diocese of Basle. 27 April 1927. Monsignor Carlo Koeppl, of the same Archdiocese. Monsignor Carlo Frim, of the same Archdiocese. 31 May. Monsignor Alfred Ottaviani (Boma). 12 July. Monsignor Felice Crépeaux, of the Diocese of Nice. Monsignor Vittore Germond, of the same Diocese. 19. Monsignor Faustino Baldini, of the Diocese of San Miniato. Monsignor Jesse Botti, of the same Diocese. 20. Monsignor Giuseppe van Hülse, of the Diocese of Oklahoma. Monsignor Giorgio Price, of the Archdiocese of Birmingham. 26. Monsignor Urban John Vehr, of the Archdiocese of Cincinnati. Monsignor H. Giuseppe Pohlschneider, of the same Archdiocese. Monsignor Patrick Joseph Hynes, of the same Archdiocese. 30. Monsignor Paul Galeazzi, of the Diocese of Farni. 1 August. Monsignor Pasquale Oropallo, of the Diocese of Sant'Agata dei Goti.

[*Latin ed. p. 358*]

358 4 Acta Apostolicae Sedis - Official Commentary, August 1927. Monsignor Giacomo Filippo Ryan, of the archdiocese of Milwaukee.

Monsignor Lamberto Meyer, of the diocese of Münster. 26

Monsignor Giulio Griepenkerl, of the diocese of Treves.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, civil class: June 9, 1927.

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Upon Mr. Prince Luigi of Löwenstein, of the diocese of Würzburg.

The Commanderate of the Order of Saint Gregory the Great, civil class: December 3, 1926.

Upon Mr. Leandro Nagore, of the diocese of Pamplona.

January 11, 1927.

Upon Mr. Francesco du Four, of the archdiocese of Malines.

Upon Mr. Alfredo van Melckebeke, of the same archdiocese.

April 11

Upon Mr. Emilio Debilde, of the diocese of Tournai.

July 27

Upon Mr. Francesco Viani, of the archdiocese of Genoa.

August 10

Upon Mr. Felice Polck, of the diocese of Loreto.

August 17

Upon Mr. Alberto Cortadellas (Bolivia).

September 13

Upon Mr. Michele King, of the diocese of Clifton.

September 17

Upon Mr. Nicola Sion, of the diocese of Lille.

September 25

Upon Mr. Alfredo Castelli, of the archdiocese of Milan.

The Knighthood of the Order of Saint Gregory the Great, civil class: January 20, 1927.

Upon Mr. Fernando Maldonado, of the diocese of Tabasco.

July 12

Upon Mr. Emmanuele Naudi, of the Apostolic Vicariate of Egypt.

July 14

Upon Mr. Giovanni F. Owen, of the diocese of Oklahoma.

Upon Mr. Carlo Mac Mahon, of the same diocese.

Upon Mr. Giacomo Flanagan, of the same diocese.

Upon Mr. Tommaso Eugenio Vessels, of the same diocese.

Upon Mr. Carlo Quinlan, of the same diocese.

Upon Mr. Franklin V. Shaw, of the same diocese.

July 20

Upon Mr. Ottavio Leduc, of the diocese of Soissons.

July 26

Upon Mr. Gaetano De Majo, of the archdiocese of Palermo.

July 29

Upon Mr. Antonio Puls, of the archdiocese of Bamberg.

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Upon Mr. Casimiro Bouchart, of the archdiocese of Cambrai.

July 30

Upon Mr. Teodoro Cornelis Luyckx, of the archdiocese of Utrecht.

Upon Mr. Giacomo Wontems Jorissen, of the same archdiocese.

[*Latin ed. p. 359*]

Diarium Romanae Curiae, July 30th to August 3rd, 11:359, 1927.

To Mr. Corrado Giuseppe Stöcker, of the diocese of Harlem.

To Mr. Adolfo Ravagnan, of the diocese of Senigallia.

To Mr. Giuseppe Bourguignon, of the archdiocese of Toulouse.

To Mr. Engineer Andrea Ferraris di Celle, of the diocese of Cuneo.

September 5th.

To Mr. Lawyer Giuseppe Spae, of the diocese of Gand.

The Grand Cross of the Order of Saint Sylvester: July 20th, 1927.

To Mr. Count Alessandro Erdödy, of the diocese of Sabaria.

The Commanderate of the Order of Saint Sylvester: August 2nd, 9th, 1927.

To Mr. Knight Lawyer Cesare Viviani, of the archdiocese of Siena.

To Mr. Lawyer Cesare Cavaceppi (Boma).

To Mr. Count Engineer Alessandro Carassi del Villar, of the diocese of Saluzzo.

To Mr. Engineer Angelo Provera, of the diocese of Casale.

To Mr. Tullio Gualdi, of the diocese of Civita Castellana.

The Knighthood of the Order of Saint Sylvester: July 13th, 1927.

To Mr. Frederick Caselli, of the archdiocese of Turin.

July 29th.

To Mr. Doctor Francesco A. Pfeiffer (Bavaria).

July 30th.

To Mr. Giovanni Bianchi, of the diocese of Trieste.

August 3rd.

To Mr. Guglielmo Tewes, of the archdiocese of Koln.

To Mr. Carlo Soehling, of the same archdiocese.

To Mr. Alfonso Pella, of the archdiocese of Milan.

HIS HOLINESS'S HOUSEHOLD: APPOINTMENTS

By letters from His Eminence, the Most Reverend Monsignor, the Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Extraordinary Secret Chamberlains:

September 2nd, 1927.

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Most Reverend Monsignor Francesco Garro, of the archdiocese of Santiago de Cuba.

Most Reverend Monsignor Federico Alvigini, of the diocese of Tortona.

Most Reverend Monsignor Giov. Francesco Fresno, of the archdiocese of Santiago del Chile.

Most Reverend Monsignor Luigi Enrico Baeza, of the same archdiocese.

Most Reverend Monsignor Arturo Cortinez, of the same archdiocese.

September 16th.

Most Reverend Monsignor Giuseppe Gravili, of the archdiocese of Brindisi.

Most Reverend Monsignor Francesco Passante, of the same archdiocese.

[*Latin ed. p. 360*]

Acta Apostolicae Sedis - Official Commentary 360, September 16, 1927. Monsignor Corrado Sehner, of the diocese of St. Hippolytus.

Monsignor Eustasio Fernández, of the archdiocese of Yucatán.

Monsignor Giovanni Bonada, of the archdiocese of Turin.

Monsignor Giuseppe Bancati, of the diocese of Crema.

Honorary Chamberlains in purple vestments of His Holiness: September 16, 1927.

Monsignor Carlo Edinger, of the diocese of St. Hippolytus.

Monsignor Clemente Stinner, of the archdiocese of Colonia.

Honorary Chamberlains of Sword and Mantle, Supernumerary, of His Holiness: June 24, September 15, 1927.

Mr. Giovanni Lieger, of the archdiocese of Vienna.

Mr. Enrico Heymeyer de Heemstede, of the archdiocese of Utrecht.

Honorary Chamberlain, Extra Urbem, of His Holiness: September 13, 1927.

Monsignor Alberico De Angelis, of the diocese of Albano.

NECROLOGY: August 8, 1927.

Monsignor Adalberto Schmücker, titular Bishop of Elearchia.

September 14.

Monsignor Giuseppe Gandolfi, Bishop of Iesi.

September 21.

Monsignor Pio Stella, titular Bishop of Amizone.

[*Latin ed. p. 361*]

3 November 1927 Ámaus X I X - Vol. XIX No. 11 ACTA APOSOLICAE SEDIS OFFICIAL COMMENTARY ACTA OF POPE PIUS XI APOSTOLIC CONSTITUTION I CONCERNING THE APPROVAL OF THE RULE OF THE THIRD ORDER OF THE REGULAR SERAPHIC FATHER ST. FRAN-

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CIS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THESE THINGS, the condition of affairs was such, especially in Italy, towards the end of the twelfth century and somewhat later, that, although the Christian society as a whole remained steadfast in the faith, many people, inflamed by the lust for worldly possessions and elevated by pride of life, were plunging into every kind of wickedness; and, as the charity of Christ was already waning, hatreds were fostered everywhere, and cities were plunged into calamitous civil wars. Therefore, there could be nothing more desirable at that time than that a particular man should be raised up by God, who, surpassing all others in virtue, would offer suitable remedies for these evils and lead the people back to the Christian spirit. Indeed, no one is ignorant that the task of reforming the society of their time was especially entrusted by God to Francis of Assisi, who, opposing the unrestrained vices, and embracing Christian humility and poverty, sought to unite all in mutual charity. And so, when many from all sides flocked to this great man as disciples, the Franciscan Family grew immensely, first from the members of the three Orders which Francis himself established, and then subsequently from those tertiaries who, desiring a more perfect life,

[*Latin ed. p. 362*]

362 Actu Apostolicae Sedis - Official Commentary. Those leading a common life, members of the Third Order Regular, are called sodales. Therefore, they also, with joyful spirit, celebrated the memory of the Seraphic Father, Francis, in these years, during the seventh century since his blessed death, not only through pious and solemn public prayers and sacred rites, but also through proposals of more profound piety. For all know how diligently, from the very beginning of their institute, the regulars of Saint Francis have striven to embody his spirit, and how they have been accustomed to put it into practice in many works of religion and charity. Therefore, it happened that Our Predecessor, Leo X, in a Constitution, among other things, approved their Rule. However, as happens in human affairs, many of the things decreed by Leo X have, with the passage of time, either become obsolete or do not entirely agree with certain prescriptions of the Code of Canon Law. Therefore, it was necessary that the law of Leo X be adapted to our times and to more recent decrees of the Church, so that the Regular Third Order, and other numerous families of simple religious vows, which, having embraced the spirit of Francis in their own institutes and using the Franciscan name, in a certain way have Francis as their Father, might receive new growth and continue to merit, with greater zeal, in matters of Christian and civil life. Therefore, the task of revising this law was entrusted to the Sacred Congregation for Religious Affairs, which, having drafted a new Rule more fully imbued with the Franciscan spirit and in conformity with the present law of the Church, submitted it to Us

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for approval, and the chapters of that Law are presented here.

RULE OF THE THIRD ORDER REGULAR OF THE SERAPHIC FATHER, SAINT FRANCIS.

Summa

CHAPTER I: Concerning the Form of Religious Life.

1. The form of life for the Brothers and Sisters of the Third Order Regular of Saint Francis is this: To observe the holy Gospel of our Lord Jesus Christ, living in obedience, chastity, and poverty.

[*Latin ed. p. 363*]

Acta PH PP. XI 363 2. Fratres et Sorores, ad imitationem Patris Seraphici, promittunt obedientiam et reverentiam Domino Papae et Ecclesiae Romanae. Tenentur etiam obedire Superioribus suis canonice institutis, in omnibus quae respiciunt finem generalem et specialem proprii Instituti (ExReg. I et II Ordinis, cap. I).

CAPUT II

De novitiatu et professione

3. Fratres et Sorores ad hunc Tertium Ordinem recipiendi debent esse fideles catholici, de haeresi non suspecti, in obedientia Romanae Ecclesiae firmi, matrimonio non ligati, debitis expediti, corpore sani, animo prompti, nulla vulgari infamia maculati, cum proximis reconciliati. Et de iis omnibus, antequam recipiantur, ab eo qui recipiendi habet facultatem, sunt diligenter examinandi (Regula III Ord. a Leone X approbata, cap. I), sacris canonibus Constitutionibusque propriis servatis.

4. Annus novitiatus debet sub disciplina Magistri hoc habere propositum, ut informetur alumni animus studio regulae et constitutionum, piis meditationibus assiduaque prece, iis perdiscendis quae ad vota et ad virtutes pertinent, exercitationibus opportunis ad vitiorum semina radicitus exstirpanda, ad compescendos animi motus, ad virtutes acquirendas. Conversi praeterea diligenter in christiana doctrina instituantur, speciali collatione ad eos habita semel saltem in hebdomada (can. 565 § 1 et 2).

5. Expleto tempore probationis, qui idonei inveniuntur, ad professionem admittantur.

CAPUT III

De caritate erga Deum et proximum

6. Remotis per tria sacra vota obstaculis, quae sanctimoniam impediunt, Fratres et Sorores contendant legem divinam implere, quae tota pendet in caritate erga Deum et proximum. Caritas est omnium virtutum forma et

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vinculum perfectionis. Ad modificanda vitia, ad proficiendum in gratia, ad consequendam virtutum omnium summam, nihil melius, nihil validius caritate.

7. Magnum signum et adiumentum dilectionis in Christum est frequens, imo quotidianus accessus ad SS. Eucharistiam, quae simul est sacrum convivium et memoria Passionis eius. Sit quoque religiosarum animarum cura Dominum Iesum, sub mirabili mysterio nobiscum manentem, frequenter visitare ac devote venerari: hoc enim maximum est Sacramentum in Ecclesia et fons inexhaustas bonorum omnium.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary 8. The proof of love for God is the exercise of charity towards one's neighbor; therefore, charity towards one's neighbor should shine forth most brightly in a true disciple of Christ; every word should be ordered, useful, and honest; in order that charity may abound in deed, it is necessary that it first abound in the heart. CHAPTER IV Concerning the divine office, prayer, and fasting. 9. Brothers and Sisters, as their own Constitutions prescribe, should duly, attentively, and devoutly perform the divine office. Converts and Converts should say twelve Our Fathers for Matins and Lauds, and for each other canonical hour, five. 10. On each day, unless legitimately hindered, they ought to attend Mass, and to ensure that they have a pious priest approved by the local Ordinary, who will expore the word of God to them on certain days and lead them to penance and virtue (Reg. I III Ord. cited, chapter V). 11. They should also, on each day, within themselves and with God, consider what they have done, said, and thought, or perform an examination of conscience; humbly ask forgiveness for their own sins, and offer and commend to God resolutions of amendment (Reg. cited, chapter V). 12. Let all diligently strive to nourish and foster the fervor of devotion daily through frequent meditation on the Passion of Christ; let them follow the Seraphic Father and be transformed, so that they may also, with St. Paul, exclaim: "I am crucified with Christ." "And I live, now not I." (Gal., II, 19-20). 13. Besides the fasts and abstinences to which all the faithful are bound, they should observe those prescribed in their own Constitutions, especially the vigils of the feasts of the Immaculate Conception and of the Seraphic Father Francis. CHAPTER V Concerning the manner of behaving internally and externally. 14. Since the Brothers and Sisters of this Fraternity are dedicated to penance, they should daily bear the cross of mortification, as is fitting for true penitents. 15. Moreover, they must abstain from all curiosity, both in clothing and in all other things. And according to the salutary advice of the blessed Peter, the prince of the Apostles, they should lay aside all the vain ornaments of this world, and should wear no bodily ornament, except their own religious habit (Reg. cited, chapter VI). They are also bound to observe

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the enclosure according to the sacred canons and their own Constitutions.

[*Latin ed. p. 365*]

Acta Pii PP. XI 365 16. They ought also to be sparing in words and expressions, which are rarely uttered without sin. Let the conduct of the Brothers and Sisters be such that all may be edified by their words and example, and let them remember that the Lord said: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt., V, 16). They shall announce peace to all, using a humble and devout greeting, and they shall carry peace not only in their words, but also always in their hearts (Reg. cit., cap. VI).

CHAPTER VI: Concerning the Care of the Sick

17. If any Brother or Sister should fall into illness, let no one refuse to offer their assistance; but it shall be the duty of the Superiors to arrange suitable service for the sick person. Those not engaged in such service should not neglect to visit the sick and to comfort them with consoling words. All shall readily perform acts of charity, not only to the sick, but also to the elderly, or those in need in any other way, as is fitting for the children of the Seraphic Father.

18. Superiors shall especially be mindful to remind the sick person, whether Brother or Sister, of the penance to be accepted for their infirmity, of the true conversion to God that must be made, and also to present the nearness of death and the divine judgment, together with divine mercy (Reg. cit., cap. VII).

19. After any Brother or Sister has departed this life, the Superiors shall see to it that their funeral rites are celebrated with great piety (Reg. cit., cap. X). For the soul of any deceased person, the prescribed prayers for the dead shall be faithfully performed.

CHAPTER VII: Concerning Labor and the Manner of Working

20. Those who, with the help of the grace of the Holy Spirit, have dedicated themselves to the service of God, shall shun idleness, and shall diligently and devoutly devote themselves to divine praises, or to works of piety or charity (cf. Reg. II Ord., cap. VII).

21. The Religious, therefore, shall perform their duties for the sake of God, and whatever the Superiors may require of them, they shall, as far as their strength allows, perform it devoutly and faithfully, as has been said. They shall not refuse to do even the most menial tasks; indeed, they shall perform them more readily than others, following the footsteps of the Seraphic Father.

22. All things shall be done in charity, and the holy love of God shall impel the hearts of the Religious to perform their works so that they may seem to be working only for His glory and honor; and they shall fulfill the admonition of the Holy Apostle Paul: "Therefore, whether you eat or drink,

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or whatsoever else you do, do all to the glory of God" (1 Cor., X, 31).

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary CHAPTER VIII On the obligation to observe what is contained in the Rule 23. All and each of the things contained in the present Rule are counsels for more easily saving the souls of travelers, and none of them are obligatory for sin, whether mortal or venial, unless someone has been obligated by human or divine law (Rule cited, chapter X). 24. However, Brothers and Sisters are obligated to observe the penances imposed upon them by their Superiors, when they are required to do so. They are also obligated by three essential vows: to poverty, observing the just limits of their own statutes; to chastity, by restraining themselves to observe celibacy, and furthermore, by a new title, that is, by the vow itself, to abstain from any act, whether external or internal, that is contrary to chastity; to obedience, by taking upon themselves the obligation to obey the mandate of a legitimate Superior, according to the norms of their own Constitutions (cf. Rule cited, chapter X). 25. All, both Brothers and Sisters, should arrange and conduct their lives according to the prescription of the religious state which they have professed, and above all, they should faithfully observe those things that pertain to the perfection of their vows. They should especially strive to do those things that lead them to follow the charity and poverty of the Seraphic Father: for it is most fitting that a son should reflect the image and virtues of his parent. CONCLUSION OF SAINT FRANCIS BENEDICTION Whoever observes these things, may they be filled with the blessing of the Most High Heavenly Father, and on earth, with the blessing of His beloved Son, together with the most holy Spirit Paraclete, and with all the Virtues of Heaven and all the Saints. And I, Brother Francis, your little one and servant, as much as I am able, I confirm to you this most holy blessing, that you may have it with all the Virtues of Heaven and all the Saints, now and forever. Amen. (From the testament of the Seraphic Father). We, completely abolishing the old law of Pope Leo X, gladly, in the seventh century after the death of Saint Francis, approve and confirm this Rule of the Third Order Regular of the Seraphic Father Saint Francis with our apostolic authority; so be it.

[*Latin ed. p. 367*]

367 The acts of Pope Pius XI clearly attest that the Regular Third Orders, and all those who, although not having solemn vows according to the institute, nevertheless live a religious life, guided by Francis, are strengthened by the spirit of the new law, as Our Predecessor, Pope Benedict XV, excellently wrote. They should serve as an example to the other members of the Third Orders, who remain involved in worldly affairs, so that they may strive for Christian perfection, and they should proceed before them as guides in the pursuit of eternal salvation. 1 We command this, decree-

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ing that these present letters and the statutes contained within them shall always exist and remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall, now and in the future, most amply benefit those to whom they pertain or may pertain; and that it shall be duly judged and determined, and that it shall be declared void from this moment and null, if anything contrary to these should occur, by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions, even those of special and individual significance. We wish that to the copies and excerpts of these letters, even those printed, signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, the very same faith be given as would be given to the originals themselves, if they were presented or shown. Given at Rome, at Saint Peter's, on the fourth day of the month of October, on the feast of Saint Francis of Assisi, in the year 1927, in the sixth year of Our pontificate.

BY SPECIAL ORDER OF THE MOST HOLY CARDINAL LAURENT!, FR. ANDREAS CARD. FRÜHWIRTH, Prefect of the Sacred Congregation of Religious.

S. R. E. Chancellor.

Joseph Wilpert,

Dominic Jorio,

Protonotary, Protonotary (L. * P.).

Reg. in Cane. Apostolica, vol. XXXVI, p. 87.

1 Cf. Acta Apostolicae Sedis, vol. XIII, p. 131 (N. M.).

Apostolicus, Apostolicus. Decanus.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary II

OF THE ERECTION OF THE DIOCESE OF BRAGANÇA IN THE TERRITORIES OF SÃ£o Paulo and Campinas.

PIUS XI, POPE, SERVUS SERVATORUM DEI, FOR THE PERPETUAL MEMORY OF THE EVENT,

To the Holy See of Peter, called by divine Providence, desiring that the divine worship and the spiritual well-being of the faithful may continually increase, we, in the Lord, wish to establish, readily granting also the pious requests.

Indeed, the venerable brothers, the Archbishop of SÃ£o Paulo and the Bishop of Campinas, having met, with a shared desire to erect a new diocese within the territories of their respective dioceses in the State of Brazil, earnestly request that We accomplish this.

Furthermore, after consultation with the venerable brothers, the Most Reverend Cardinals of the Sacred Congregation of the Consistory, and also

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having received the favorable opinion of the Apostolic Nuncio to the Republic of Brazil, and with the consent of those whose work and interests are involved, and also taking into account what was reserved to the Apostolic See regarding this matter in the Apostolic Letters addressed to all the Churches of the world on the twenty-seventh day of the month of April of the year of Our Lord one thousand eight hundred and ninety-two; by the fullness of the Apostolic power, We separate a portion of the territory of the dioceses of SÃ£o Paulo and Campinas, and We erect a new diocese, to be called the Diocese of Bragança, in Brazil.

The boundaries of this diocese shall be the same as those of the parishes which are assigned to it, as indicated below, namely: from the territory of the Archdiocese of SÃ£o Paulo, the parishes commonly known as Bragança, Piracaia, Atibaia, Joanópolis, Bom Jesus dos Perdões, Nazareth, Juquery (except for the station of the same name on the railway line known as the São Paulo Railway, which remains attached to the Archdiocese of SÃ£o Paulo, near the boundaries of the civil municipality), Jarinu, Itatiba; and from the territory of the Diocese of Campinas, the parishes commonly known as Socorro and Barra Mansa.

We establish the seat and the cathedral of the new diocese in the city commonly known as Bragança, and We elevate to the status of a cathedral the church dedicated to the Immaculate Conception of the Blessed Virgin Mary. To this newly erected cathedral church and to its bishops for the time being, We grant the honors, insignia, favors, rights, and privileges with which other cathedrals and their prelates in Latin America are commonly endowed, either by common law or by legitimate custom.

[*Latin ed. p. 369*]

The acts of Pope Pius XI are observed; and We hereby establish the aforementioned cathedral church as a suffragan of the metropolitan Church of Saint Paul in Brazil, and We subject its current bishops to the metropolitan jurisdiction of the Archbishop of Saint Paul, reserving to Ourselves and the Apostolic See the faculty freely to determine the division of this diocese, whenever it may seem opportune in the Lord. Since circumstances currently prevent the establishment of a canonical Chapter in this newly erected diocese, We command that, in place of the canons, diocesan Consultors be elected, according to the norms of canons 423 and following of the Code of Canon Law. We also command that, as soon as it is possible, at least a small diocesan seminary be erected, according to the decrees of the Code and the norms of the Sacred Congregation for Seminaries, and that, at the expense of the diocese itself, two chosen young men, or at least one at present, be sent to the Pontifical College of Pius in Latin America in the City, without interruption. As for the governance and administration of this diocese, We command that the election of a Capitular Vicar or Administrator, in the event of a vacancy, and the observance of the rights

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and obligations of the clergy and the faithful, and other matters of this kind, be carried out according to what the sacred canons prescribe. Furthermore, with regard to the clergy in particular, We decree that, as soon as the diocese is erected, the presbyters shall be considered as assigned to that church, in whose territory they legitimately reside. Moreover, all documents and acts pertaining to the new diocese, as soon as it is possible, shall be delivered by the chancellors of the archdiocese of Saint Paul and the diocese of Campinas to the chancery of the diocese of Brigantia, so that they may be preserved in its archives. The Episcopal table shall constitute the emoluments and other offerings that are customarily given by the faithful, for whose benefit the diocese has been erected, in addition to those that have already been collected. All that has been decreed by Us in these Letters, with Apostolic authority, may not be infringed by any person, at any time, nor may it be contradicted or opposed in any way. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For the execution of these matters, We entrust this task to the venerable brother Henry Gasparri, titular Archbishop of Sebastes, Apostolic Nuncio in the Brazilian Republic, granting him the necessary and appropriate powers, including the power to delegate another man, constituted in ecclesiastical dignity, to carry out the aforementioned purpose, and to definitively pronounce judgment on any difficulty or opposition that may arise, with the obligation to transmit to the Sacred Consistorial Congregation, within six months from the date of these presents, an authentic form of the complete execution of this Our mandate.

[*Latin ed. p. 370*]

Acts of the Apostolic See - Official Commentary 370. We decree finally that these present letters shall be valid, notwithstanding any contrary provisions, even those with special and explicit mention, which are by no means to be disregarded. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and twenty-five, on the twenty-fourth day of the month of July, in the fourth year of Our Pontificate. •$B C . CARD . DELAI , Prefect of Sabina, and Mandelia, Secretary of the Sacred Consistorial Congregation. Joseph Wilpert, Alfonsus Decanus O. CARD . CAGIANO , S. B. E. Cancellarius. Protonotaries Apostolic. Carinci, Protonotary Apostolic. Reference: See *Acta Apostolicae Sedis*, volume XXXIII, number 64. - M. Riggi. III. CONCERNING THE DIVISION AND ERECTION OF THE DIOCESE OF CAFAELANDIA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The present condition of the Botucatu diocese is such that, due to the ever-increasing number of the faithful, within such extensive territories, the care and oversight of a single Bishop is not sufficient to meet the needs of so many

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and such a multitude of the faithful. Therefore, the venerable brother Charles Duarte Costa, the present Bishop of that same diocese, with the counsel of the venerable brother Leopold Duarte Silva, Archbishop of the metropolitan Church of Saint Paul in Brazil, humbly proposed and requested that the diocese be divided, and that a new one be erected near the city of Cafelandia. Furthermore, We, after consultation with the Most Eminent Fathers of the Sacred Consistorial Congregation, and also having received the favorable opinion of the Apostolic Nunciature in the Brazilian Republic; and having, where necessary, obtained the consent of those whose interests are involved, or who may presume to have an interest, and having before Our eyes what was reserved to the Holy See concerning this matter in the Apostolic Letters sent to all the Churches of the world on the twenty-seventh day of the month of April in the year of Our Lord one thousand eight hundred and ninety-two: We, exercising the fullness of Our Apostolic power, separate a portion from the territory of the aforementioned Botucatu diocese, and We erect a new diocese there, to be called Cafelandia.

[*Latin ed. p. 371*]

Acta of Pope Pius XI, 371. The boundaries of this territory shall be the same as those of the parishes which We, as will be explained below, assign and allocate. These parishes are: Cafelandia, Araçatuba, Avahy, BataTha, Biriguy, Calmon, Glyeerio, Iaeanga, Lins, Pennapolis, Pirajuhy, Presidente Alves, Promissae-, Soturna. We establish the new diocese with its seat and cathedral in the city of Cafelandia, and We erect a church to be built there, to be named after Saint Elizabeth of Hungary, as its cathedral. Furthermore, We grant that, until this building is completed, the church there dedicated to the Blessed Virgin Mary of Mount Carmel and Saint Elizabeth of Hungary may be used as the cathedral in the meantime. To this newly established cathedral church and to its temporary bishops, We grant the honors, insignia, favors, rights, and privileges with which other cathedrals and their prelates in Latin America are commonly endowed, or enjoy by legitimate custom. We constitute this diocese as a suffragan of the metropolitan Church of Saint Paul in Brazil, and We place its temporary bishops under the jurisdiction of the metropolitan Archbishop of Saint Paul. However, We reserve to Ourselves and to the Apostolic See the faculty freely to determine the division of this diocese, whenever it may seem opportune in the Lord. Since the circumstances of the times prevent the establishment of a Chapter of canons in this diocese at the present time, We order that, in place of canons, diocesan consultants be chosen, according to canon 423 and following of the Code of Canon Law. We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the decrees of the Code and the norms of the Sacred Congregation for Seminaries, and that, at the expense of the diocese itself, at

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least one or two chosen young men be sent, without interruption, to the Pontifical Seminary of Latin America in the City. As for the governance and administration of this diocese, We command that the election of a Capitular Vicar, or Administrator, in the event of a vacancy, and the rights and obligations of the clergy and the faithful, and other matters of this kind, be governed according to what the sacred canons prescribe. With regard to the clergy in particular, We decree that as soon as the diocese is established, the presbyters shall be considered as assigned to that church, within whose territory they legitimately reside. Furthermore, all documents and records pertaining to the new diocese shall, as soon as possible, be transferred from the chancery of the Botucatu diocese to the chancery of the Cafelandia diocese, so that they may be kept in its archives. The Episcopal table is constituted, along with the emoluments and other offerings that are customarily given by the faithful, for the benefit of the diocese, in addition to those that have already been offered and collected for this purpose. For the execution of these matters, We appoint the aforementioned venerable brother, Leopold Duarte Silva, Archbishop of Saint Paul in Brazil, to whom We grant the necessary and appropriate powers, including the power to delegate further.

[*Latin ed. p. 372*]

Acts of the Apostolic See - Official Commentary 372, concerning the effect intended, any man established in ecclesiastical dignity, is burdened with the obligation of transmitting to the Sacred Congregation, within six months, an authentic copy of the completed execution. We decree, however, that to these Letters, whether transcribed or printed, but signed by the hand of a public notary and bearing the seal of any man established in ecclesiastical dignity, the same full faith shall be attributed in judgment and outside of it, as would be granted to these Letters of Ours if they were presented originally, or shown. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those of particular and expressly worthy consideration. But that which has been decreed by Us with Apostolic authority in these Letters, it is not permitted to any man, at any time, and for any reason, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will become subject to the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-six, on the twenty-first day of the month of June, in the fifth year of Our Pontificate. £B C. CARD. DELAI, Bishop of Sabina and Mantenola, Secretary of the Sacred Consistory. P. CARD. GASPARRI, Prefect of the Secretariate of State. Dominicus Iorio, Apostolic Protonotary. Vincentius Bianchi-Cagliesi, Apostolic Protonotary.

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In place of £g Plumbi Reg. in Cane. Ap., vol. XXXIV, n. 68. - M. Riggi.

[*Latin ed. p. 373*]

Acta Pii PP. XI 373 APOSTOLIC LETTERS. A SEPARATE TERRITORY IS ERECTED INTO A DIOCESE IN INDIA, NAMELY THE DIOCESE OF DINAJPUR FROM THE KRISHNAGAR DIOCESE. PIUS PP. XI For the sake of posterity. — The supreme office of the Apostolate, which we exercise divinely, without any merit of our own, demands that we diligently determine those things which will better promote the sacred cause, and which will appear to be for the good, prosperity, and happiness of the Catholic name and the eternal salvation of the faithful. Indeed, when the most worthy Prelate of the Krishnagar diocese in Eastern India, the venerable brother Sanctinus Taveggia, who has already diligently governed the same diocese since the year 1906, humbly explained to us that it would be opportune, indeed almost necessary, to divide the territory of the aforementioned diocese into two parts, of which one would remain the proper territory of the Krishnagar diocese itself, while the other would form a new diocese to be entrusted to its own Ordinary: We, recognizing that this would greatly contribute to the growth of the Christian name, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, we considered it fitting and were pleased to grant the aforementioned request of the Prelate. Since this is the case, by our own initiative and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the present document, we divide the Krishnagar diocese in Eastern India in such a way that a territory is detached from it and separated, which includes the northern part of the river commonly called the Ganges, and consists of the civil districts of Dinajpur (from which the new diocese takes its name), Rajshahi, M aida, Bogra, Rangpur, Jalpaguri, as well as the State of Cooch-Behar, which is almost entirely inhabited by indigenous populations. This territory, thus separated and divided by us from the Krishnagar diocese, we erect into a new and autonomous diocese, which we name Dinajpur, which we intend to be a suffragan of the archdiocese of Calcutta, and which, with the boundaries described above (without, however, affecting the dismemberment of the Krishnagar diocese), we entrust to the care of the Missionaries of the Pontifical Institute of Milan, of SS. Peter and Paul, and of SS. Ambrose and Charles. These things we establish and decree, ordaining that these present Letters shall forever remain valid and effective, and shall have their full force and effect.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - The official commentary fully effects are achieved and obtained; and those to whom they pertain, or may pertain,

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now and forever will greatly benefit; and it must be rightly judged and defined, and rendered null and void from this moment, if anything contrary to this should be attempted by anyone, with any authority whatsoever, knowingly or ignorantly. Notwithstanding all contrary things. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of May, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State. II. A NEW DIOCESE IS ESTABLISHED IN INDIA: THE DIOCESE OF DHAKA, WITHIN THE TERRITORY OF THE ARCHDIOCESE OF CALCUTTA. PIUS PP. XI. For the perpetual memory of this matter. — In those regions of the world where, with God's favor, the Christian cause has flourished, it is fitting that, with an increase in the number of pastors, the good of the flock of the faithful may be better provided for. With this in mind, since the Diocese of Dhaka in Eastern India, due to the excessive extent of its territory and the happily increased number of mission stations, can no longer be adequately governed by a single pastor, and since the venerable brother Joseph Legrand, Bishop of the aforementioned Diocese of Dhaka, has earnestly requested us, that the southern part of that Diocese, adjacent to the eastern side of Bengal, be separated and erected into an independent Diocese, We decree: After consultation with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after all matters have been religiously considered, We have deemed it fitting to readily and willingly grant the requests of the aforementioned Bishop. Therefore, by Our own authority, and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the present document, We separate the southern part of the Diocese of Dhaka in Eastern India, adjacent to the eastern side of Bengal, from the aforementioned Diocese, and from this territory, thus separated by Us, We erect a new, independent Diocese, which We name the Diocese of Chittagong, and We wish it to be a suffragan of the Archdiocese of Calcutta, and We entrust it to the care of the religious of the Province of the Holy Cross of Canada. Therefore, We decree that this new Diocese of Chittagong shall include the civil districts of Chittagong, Nicalkali Hill, the indigenous states of Lusliai Hills, the division of Arakoan, and also the civil subdivisions of Madaripur and partly of Gopalganj.

[*Latin ed. p. 375*]

Acts of Pope Pius XI. We command, we decree, 375- determining that these present letters shall remain forever valid and efficacious, and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall most widely support them: and that it shall be rightly judged and defined, and that whatever is contrary shall be declared void from this moment and nullified, if anything to the contrary should happen concerning these matters, by anyone, knowingly

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or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of May, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation for the Propagation of the Faith. III. A NEW DIOCESE IS ESTABLISHED WITHIN THE TERRITORY OF THE ARCHDIOCESE OF CALCUTTA IN INDIA. PIUS PP. XI. For the sake of future remembrance. From this most holy See of Peter, which We hold by divine right, We turn the eyes of Our mind to all regions of the Christian world, even those separated by long distances of land and sea, and with diligent study We determine what may better promote the administration of sacred things. Indeed, since the number of Catholics in the region commonly called Ohota-Nagpur in Eastern India has so happily increased that it seems very fitting that it should have its own pastor, and therefore the venerable brother Ferdinand Perier, Archbishop of Calcutta, from whose archdiocese that region of Chota-Nagpur, although separated by no small distance, spiritually depends, has earnestly requested Us to erect that territory, separated from the archdiocese of Calcutta, into an independent diocese: We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances of the matter, have considered it right to readily and willingly grant the requests of the praised Archbishop. Wherefore, by Our own motion and from Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these presents, We separate from the archdiocese of Calcutta the territory comprising the civil districts of Hazaribagh, Ranchi, Palamau, and Singbhum, as well as the feudal states of Gangpur-Bamra-Donai in the region of Orissa, and of Saraihela and Kharsawan in the territory of Chota Nagpur, and of GhangJchakhar Korea, Sirguja, Jashpur, Udaipur, Sakti, Baigarh in the central provinces of Bengal, and We erect the same...

[*Latin ed. p. 376*]

Acts of the Apostolic See - By this, We establish a diocese, independent from the territory previously separated by Us, and We give the name of the city of Manchi to this very diocese. This new diocese of Manchi, We intend to make a suffragan of the archdiocese of Calcutta, and We entrust it to the care of the religious province of the Society of Jesus of Belgium. These things We decree, ordain, and declare these present letters to be forever firm, valid, and efficacious, and to have and obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, now and in the future, shall most fully observe them; and it shall be rightly judged and defined, and rendered null and void from this moment, if anything contrary to these should happen, knowingly or unknowingly, by anyone, by whatever authority. Notwithstanding all contrary things.

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Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-fifth day of the month of May, in the year 1927, in the sixth year of Our pontificate. P. CAED. GASPARRI, Secretary of State. IV. A TERRITORY IS ERECTED FROM THE APOSTOLIC PREFECTURE OF ZAMBESIA, TO BE CALLED IN THE FUTURE SALISBURY, IN SOUTHERN AFRICA. PIUS PP. XI. For the sake of future remembrance. — From this sublime Chair of the Prince of the Apostles, which We hold, not through Our own merits, but divinely, We turn the eyes of Our mind to all regions, however far separated by land and sea from this center of the Catholic Faith, and We carefully consider those things which seem to promote the better administration of sacred affairs. Indeed, it has seemed opportune to promote the greater growth of the Faith in the vast territory of Rhodesia in Central Africa, to separate the region, which until now has been attached to the apostolic prefecture of Zambesia, located to the north, and to erect it as a separate prefecture: We, after having consulted with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, have considered it fitting to decree the following. Therefore, by Our own motion and with certain knowledge and mature deliberation, by the fullness of Our apostolic power, by the tenor of these presents, We decree that the territory of the Zambesia mission in Rhodesia be separated.

[*Latin ed. p. 377*]

The acts of Pope Pius XI, page 377, state: "We separate a triangular portion, and from this territory, thus separated or dismembered, we establish a new apostolic prefecture, which we name Bröken Hill, and which we entrust to the Polish Fathers of the Society of Jesus. We intend that this new apostolic prefecture be constituted from the territory of the civil district of Northern Rhodesia, and also from two territories, on the first day of February in the year 1878 and on the twentieth day of July in the year 1926, which were added to the Prefecture of Zambesia, namely, from a part of the territory of Angola to the right of 22 degrees longitude, and from a part of the apostolic vicariate of Nyassa to the left of 13 degrees longitude. Finally, we decree that the name of the old prefecture, from which the territory of the apostolic prefecture of Bröken Hill was separated, shall be Salisbury, in place of Zambesia. Furthermore, we establish these present letters to be forever firm, valid, and efficacious, and to have their full and complete effect and to obtain it; and that those to whom they pertain, or may pertain, now and in the future, may most fully support them; and that they may be rightly judged and defined, and that they be declared null and void from now on if anything contrary to these should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Boma, near Saint Peter, under the Fisherman's ring, on the fourteenth day of July in the year 1927,

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in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

Furthermore, the diocese of Nagasaki in Japan, entrusted to the care of the Society of Paris for foreign missions, which has been cultivated with the diligent study and conspicuous works of that same Society, and which has happily increased in the number of the faithful and in the number of indigenous priests, is now, by these acts, divided.

PIUS PP. XI. For the sake of future remembrance.

The amplification of the Catholic Faith throughout the entire world fills Our heart with a sweet joy, and nothing is more ancient to Us than, from this sublime vantage point, from the chair of Saint Peter which We divinely possess, to turn the eyes of Our mind to regions separated from this center of the Faith by a long expanse of land and sea, and to determine, with Our supreme authority, what seems to be best for the conduct of sacred affairs there. Indeed, it is not unknown to Us that the diocese of Nagasakiensem in Japan, entrusted to the care of the Society of Paris for foreign missions, has been cultivated with the diligent study and conspicuous works of that same Society, and has happily increased in the number of the faithful and in the number of indigenous priests in recent years.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - The official record notes that this matter has been under consideration for several years. Therefore, since the venerable brother John Baptist de Guebriant, titular Archbishop of Marianopolitanus and general director of the aforementioned Society for Missions, has urged us to divide the diocese of Nagasaki by our authority, and to entrust a portion of that diocese, notable for its number of Catholics and its flourishing churches and various institutions, to the indigenous clergy, while the remaining portion, in which the evangelical preaching has scarcely begun, should be separated from the diocese of Nagasaki and established as a new diocese under the care of the Missionaries of the Society of Paris, we have readily and willingly agreed to these proposals. After consultations with our venerable brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, with the favorable opinion of the venerable brother Mary Giardini, titular Archbishop of Edessensis, the Apostolic Delegate in Japan, we have deemed it fitting to establish the following: namely, by our own motion, with full knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby decree the following: I. The territory comprising the civil provinces of Saga, Fukuoka, Kumamoto, Oita, and Miyazaki is separated from the diocese of Nagasaki, and this territory, thus separated or divided, is established as a new diocese, which we name Fukuoka, and we entrust it to the care of the Fathers of the Society of Paris for foreign missions; II. The diocese of

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Nagasaki, diminished in this way, is entrusted to the secular indigenous clergy. We declare that these present letters are to be firm, valid, and effective, and that they shall always remain and have their full and complete effect, and that those to whom they apply, or who may apply to them, shall fully support them; and that it is to be considered and judged to be done properly, and to be null and void from now on if anything contrary to these is attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of the month of July, in the year 1927, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 379*]

Acts of Pope Pius XI, 379. HOMILY DELIVERED IN THE PATRIARCHAL BASILICA OF THE VATICAN DURING THE CELEBRATION OF THE ORDINATION OF THE BISHOP OF NAGASAKI, ON THE FEAST OF CHRIST THE KING. Venerable brother, scarcely a year has elapsed since your first visit to the tomb of the Apostles, when, along with six bishops from China, you, who are the first from Japan to be admitted among the students of the Urbanian College, received here, in this very temple of great majesty and sanctity, the fullness of the priesthood, with great spiritual joy. And while we performed this sacred rite, we believe that Saint Francis Xavier, who first brought the Catholic faith to your homeland, and the glorious martyrs who were slain for Christ among you, rejoiced and seemed to stir from their resting place. This event, indeed, was of the greatest importance, and it has been pleasing and delightful to the clergy and faithful, as well as to the most distinguished members of both the government and the people of the illustrious Empire of Japan. We have said that this event was of the greatest importance; for the fact that we have raised you, venerable brother, to such a high office, certainly demonstrates that many clerics from Japan are striving for and attaining the priesthood, and that some of the native priests are now worthy to be chosen and to lead their clergy and people, having been raised to the dignity of the episcopate. And we summoned you to this city, to be ordained by our hands near the apostolic tombs, not for a single reason. We did so that the first native bishop of Japan might return to his people from this, as it were, center of Catholic unity; we did so to reward the pastors and missionaries who are laboring there to promote the Catholic faith; and we did so to honor and reward all those who, since the year 1889, have worked to promote the education of native clergy and who are studying diligently. Finally, we did so to demonstrate how highly we regard your progress and achievements, both in the civil and cultural spheres, and to show the increased esteem and reverence that our Religion has gained in the Japanese Empire. Moreover, your citizens place great expectations in you, for they possess such strength

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of spirit and constancy.

[*Latin ed. p. 380*]

380 Acts of the Apostolic See - Official Commentary: so that, if they once embrace the Catholic faith, they may remain steadfast in it; for the memory of the Christian community is not easily erased, which, from the seventeenth to the nineteenth century—during which interval access to Lapland was closed off—remained steadfast in the faith, albeit secretly, even without the presence of a minister of the sacraments. Therefore, let us rejoice greatly in this solemn rite today, and may you yourself, venerable brother, rejoice with us; all the more so because your episcopal consecration has coincided with this day, on which the Church celebrates the royal dignity of Christ and His dominion over the entire world. For it is your duty, venerable brother, to whom this mission is entrusted, to promote the kingdom of Christ among your people to the best of your ability; and the more widely you will spread it, the more ardent you yourself will be as an apostle of Christ, and the more you will make your own apostles of Christ. It also happened that, as we gathered to celebrate this most holy rite, the seven hundredth anniversary of the blessed passing of Saint Francis of Assisi was drawing to a close. You will have as your patron and intercessor before God the Most Holy Patriarch, who, inflamed with apostolic zeal, proclaimed the greatness of the Great King and was glorified by name, and fulfilled his office. Whose glorious anniversary, after having been celebrated throughout the Catholic world with remarkable concord and with abundant spiritual benefits, we have now, at this very hour, solemnly concluded with prayers of thanksgiving offered to God. Thus, proceeding with such auspicious beginnings, venerable brother, "gather thy fruit as the gathering of grapes" (Proverbs, X, 5); and may the Lord bless and favor your endeavors and your works. Although you may be far from the tomb of Peter and from Our own dwelling, nevertheless, Peter will protect you with his patronage, and We will accompany you with the protection of Our charity and Our prayers. And it will surely come to pass that you yourself, venerable brother, will bring forth new fruit from the Lapland episcopate, according to the words of our Lord Jesus Christ (John, XV, 16), and your fruit will remain. Amen, Amen.

[*Latin ed. p. 381*]

Most Holy Father Pius, by the divine Providence, Pope XI, by decrees of the Sacred Consistorial Congregation, has provided for the following churches with their own pastors, namely:

September 29, 1927. — To the titular archbishopric of the Church of Dara, he appointed the Reverend Joseph Le Gouaze, formerly the General Vicar of the archdiocese of Port-au-Prince, whom he established as Coadjutor with the right of succession to the Most Reverend Julian William Conan,

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Archbishop of Port-au-Prince.

September 30. — To the titular bishopric of the Church of Diocesar, he appointed the Reverend Father Simon Lawrence Salvi, Abbot of the Nullius Subiaco.

October 7. — To the titular bishopric of the Church of Hippis, he appointed the Reverend John B. Peterson, pastor of the church of Saint Catherine in the city of Boston; whom he appointed as Auxiliary to the Most Reverend William O'Connell, Archbishop of Boston.

October 18. — To the titular archbishopric of the Church of Ephesus, he appointed the Reverend Valerius Valeri, the Urban Antistite, whom he appointed as Apostolic Delegate to Egypt and Arabia.

SACRED CONGREGATION FOR RITES

Regarding the sound of mourning bells:

The following question was proposed to the Sacred Congregation for Rites for a suitable solution: According to canon 1169 § 3 of the Code of Canon Law, the use of bells is solely under the authority of the ecclesiastical power; and according to the decrees of the Sacred Roman Council, numbers 3570 to I, 3946, and 4130, on all feasts, in which the Missa exsequialis is celebrated in the presence of...

[*Latin ed. p. 382*]

The provided text does not contain any Scripture quotations to be corrected. Therefore, the text remains unchanged.

382 Acta Apostolicae Sedis - Commentarium Officiale: Cum cadavere praesente, interdictum est, ut abstineatur a sonitu mortuario campanae, ab primis Vesperis festi usque ad totum diem sequentem, etiam si post Vesperas complerentur exequiae pro defuncto, cum corpus defertur. Praeterea, ex Decreto eiusdem S. E. O., n. 4015 ad V I I, diebus quibus Missa de requie prohibetur, non licet sonitus lugubris campanae ante Missam de festo currenti. Hinc quaeritur: Num diebus Dominicis aliisque diebus, quibus Missa cantata de requie absente cadavere prohibetur, tolerari possit sonitus lugubris campanae et appositio pannorum nigri coloris ad ingressum templi in iis ecclesiis vel publicis oratoriis, ubi, permittente ritu, ex consuetudine, absente defuncti corpore, dicitur Officium defunctorum aut fit Absolutio pro defunctis? Sacra Congregatio Rituum, audito suffragio specialis Commissionis, propositae quaestioni, omnibus perpensis, respondendum censuit: « Negative; et quoad Missas defunctorum serventur Rubricae novissimae Missalis tit. I I I et Decreta, sub vigilantia Ordinarii loci et Rectoris Ecclesiae vel Oratorii ». Ita rescripsit et declaravit. Die 21 Octobris 1927. A. CARD. VICO, Episcopus Portuensis et Rufinae, Secretarius B. C. Praefectus. Angelus Mariani, Secretarius. SACRA CONGREGATIO CAEREMONIALIS: APPROBANTUR

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NORMAE SERVANDAE A CUBICULARIIS AB ENSE ET LACERNA REGOLAMENTO per i Camerieri Segreti e d'Onore di Spada e Cappa di Sua Santità, di numero e partecipanti. I. — I Camerieri di Spada e Cappa (Cubicularii ab ense et lacerna) pertinent ad Familiam Pontificiam, et a Sanctitate nominantur per litteras S. E. Revma Monsignore Maggiordomo. II. — Praeter Camerarios Secretos Participantes, sunt aliae duae classes Camerariorum, dicti « Secreti » et « d'Onore ». In cuique harum duarum classium, quattuor dicuntur « de Numero » et nominantur ad vitam; reliqui...

[*Latin ed. p. 383*]

383 The Holy Congregation of Ceremonies, if they are designated "Supernumerary," cease to be Sword-bearers and Cap-bearers with the death of the Pope who appointed them.

I. Their immediate superior is His Eminence, the Monsignor, Chamberlain of His Holiness.

II. The Monsignor, Chamberlain, will issue the orders and special instructions for services that do not pertain to the Papal Apartments; the Monsignor, Master of Ceremonies, will issue the orders and instructions for services within and outside the Papal Apartments.

III. The prescribed age for admission is at least thirty years.

IV. Distinguished individuals, both by birth and social standing, will be selected to be part of the class of Secret Chamberlains.

V. Individuals of distinguished civil status may be admitted to the class of Honorary Chamberlains.

VI. In the selection of Numbered Chamberlains, special consideration will be given to seniority, diligence, and correctness in the performance of their duties.

VII. No transfer is granted from one class to another.

VIII. There are three garments for Sword-bearers and Cap-bearers: a "costume" called "à la spagnola," a "daily uniform" for services before His Holiness, and a "city uniform" for receptions or functions outside the Apostolic Palace, which do not constitute a service.

IX. The "costume" called "à la spagnola" consists of:

a) A tunic of black cloth that reaches four centimeters above the knee, richly pleated at the hem, adorned on the front with a band of black velvet, five centimeters wide, which, from the neckline, descends to the ends of the hem, encircles it entirely, and has, at the top of the sleeves, five black velvet ruffs, two and a half centimeters wide, adorned in the center with a ribbon of black velvet, five millimeters wide, and at the wrist, a lace of antique style, ten centimeters high;

b) A collar of linen cloth with large holes;

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c) A black silk stocking, held below the knee by a black velvet garter, two centimeters high, fastened with a rose, also of black velvet, with a button of aquamarine in the center;

d) A black velvet cloak lined with black silk, which is fastened over the left shoulder and under the right shoulder with appropriate buttons and loops; and has, at the ends of the lapel, two cords with black silk bows, which are tied on one side of the chest;

e) A necklace of gilded metal, which, fastened on the shoulders, descends to the third part of the chest and behind the shoulders, and consists of three...

[*Latin ed. p. 384*]

384. The Acts of the Apostolic Section – Official Commentary for the Order of the Chains: It consists of a chain, spaced equally apart, with ten medallions enameled, and suspended in the middle of the chest is the triregnum and the crossed keys of gilded metal. The enamel for the Secret Chamberlains is red, bearing in the center the two letters C. S. intertwined (Cubicularius Secretus), and for the Honorary Chamberlains it is blue, with the two letters C. H. intertwined in the center (Cubicularius Honorarias); f) of a sword, which has a steel hilt in the shape of a cross, a handle of ebony inlaid with steel, and a sheath of black leather with a mouth and tip of steel, and descends by means of black velvet straps, three centimeters wide, and a black velvet belt, six centimeters high, fastened in the middle by an oval steel buckle; g) of a black velvet cap lined with black silk, with a small fold turned upwards, a black ostrich feather, thirty-five centimeters long, and a clasp, ornamented with an aquamarine button; h) of low-cut black velvet shoes, fastened at the ankle by a rosette, also of black velvet, bearing in the center a small aquamarine button. With the "uniform," gloves are not worn. XII. – The "daily uniform" consists of: a) a waistcoat of black cloth, fastened on the front of the chest with nine opaque gold buttons with the triregnum and crossed keys, with flaps lined with black silk, with two gold buttons similar to the others at the ends of the flaps; flaps on the sides, bordered by a gold embroidered sawtooth and three buttons similar to the others at the ends of the flaps, a straight jabot and turned down to the sleeves of red velvet for the Secret Chamberlains, and of blue velvet for the Honorary Chamberlains, with gold embroidery and olive leaves and buttons; similar embroidery adorns the waist with buttons similar to the others above the flaps; b) long trousers of black cloth, adorned at the outer seam with a four-centimeter gold galloon, with intertwined olive leaves and buttons, woven into the galloon itself; c) a sword without a dragon, of civil form, with a gilded hilt with the triregnum and crossed keys, a mother-of-pearl handle, supported by a belt of gold galloon, similar to that which adorns the trousers; d) a pointed hat adorned around the edge with a white feather, for the Secret Chamberlains

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who are Participants with Sword and Cape, and black for all others, and on the right side with a black velvet cap embroidered with olive leaves with a gold button, similar to the others, which fastens the Papal cockade, the yellow silk half of which must be placed on the right, and the white silk half on the left of said cap.

[*Latin ed. p. 385*]

The Sacred Congregation of Ceremonies, 385 e) complete, elastic-sided boots; f) white, polished leather gloves. XIII. – The "court attire" consists of: a) a scarlet wool coat, fastened in the front with nine buttons, similar to the "daily uniform," with red silk-lined skirts, with two buttons similar to the others at the ends of the skirts, flaps on the sides, bordered by a gold-embroidered sawtooth pattern, and three buttons similar to the others at the ends of the flaps; b) a straight collar and sleeves of black velvet embroidered with gold leaves and olive buttons; in all other respects, similar to the "daily uniform"; c) long black trousers, a sword, a hat, boots, and gloves; all similar to the "daily uniform." XIV. – The "costume" and the "daily uniform" shall be worn only in the Papal Chapels, in public Consistories, at receptions, and in other functions and services within the Apostolic Palace, or in other circumstances, according to the instructions that will be given from time to time by the Monsignor, Master of Ceremonies. XV. – The "court attire" shall be worn at all functions and receptions outside the Apostolic Palace in which the wearing of the uniform is prescribed, as well as on missions or representations abroad. [On missions presided over by a Cardinal Legate, the Sword and Mantle Chamberlains who are part of them may also wear the "Spanish costume," with the authorization of the Holy Father. XVI. – The Extraordinary Chamberlains have a badge with red enamel for the Secretariate and with blue enamel for the Order of Merit, to be worn in the buttonhole, at the top, on the left side of the jacket, only at functions outside the Apostolic Palace. This badge is formed by an oval medallion enameled red or blue, respectively, with the name of the reigning Pope in gold lettering in the center; the oval is enclosed in a ring of small diamonds and surmounted by a gold triregnum enameled white with the crossed gold keys; the dimensions of the badge are thirty-three millimeters in height and twenty-five millimeters in width. XVII. – The Ordinary Chamberlains have a larger badge with red enamel for the Secretariate, with blue enamel for the Order of Merit, to be worn on the right side of the chest on the costume, on the uniforms, and on the jacket, both within the Apostolic Palace and outside. This badge is formed by an oval medallion enameled red for the Secretariate and blue for the Order of Merit, with the initials C. S. N. or C. H. N. in white enamel in the center, surrounded by a ring of small diamonds called "roses," and by a triple gold

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chain.

[*Latin ed. p. 386*]

Acta Apostolicae Sedis - Official Commentary 386: Consisting of seven enameled medallions, either red or blue, from which hangs a pendant, formed by a gold triregnum enameled white, with intertwined gold keys; the dimensions of this insignia are sixty-five millimeters in height and forty-one millimeters in width. The Sword and Mantle Attendants must always wear the tailcoat with the necklace, whether they are received by the Holy Father, or whether they are summoned by His Eminence and Reverend Monsignor, the Chamberlain, or by Monsignor, the Master of Ceremonies, for the services to be rendered in the tailcoat, or whether, not being on duty, they are authorized to attend receptions in the Apostolic Palace, Papal Chapels, Benedictions, or Consistories.

XVIII. It is forbidden to wear the necklace outside the Apostolic Palace, except in cases of representation or with special superior authorization.

XIX. While on duty, with any attire, and in audience with the Holy Father, they shall wear the Pontifical decorations and medals to which they are entitled; for others, they must request and obtain authorization through His Eminence and Reverend Monsignor, the Chamberlain.

XX. All Sword and Mantle Attendants, upon receiving their appointment, are obligated to provide themselves with the necessary attire and to be prepared for invitations to service.

XXI. The ordinary service in the antechamber lasts one week, and shall be performed by at least one Secret Attendant and one of Honor. The "daily uniform" is usually used for this service, unless Monsignor, the Master of Ceremonies, orders the use of the "Spanish costume." The Secret Attendant serves in the Noble Secret Antechamber, the Attendant of Honor serves in the Throne Room; and both assist Monsignor, the Master of Ceremonies, and the Secret Attendant, Ecclesiastical Participant, in receiving and attending to those admitted to the Papal Audience. The Sword and Mantle Attendants on duty must hold a fan in their hand. The Attendant of Honor receives, from the attendant at the door of the entrance to the Noble Antechamber of Guardiagrele, the invitation tickets to the Audience, packets, letters, and objects to be blessed, and passes them, at the threshold of the Noble Secret Antechamber, to the Secret Attendant of Sword and Mantle on duty; and, conversely, receives from this Attendant what must be passed to the attendant.

XXII. In the procession of the antechamber, the Sword and Mantle Attendants proceed ahead of the Secret Sword and Mantle Attendants, or, in their absence, ahead of the Ecclesiastical Participants. If there are two, the Secret Attendant is on the right and the Attendant of Honor is on the left; if there are more, the Attendants of Honor precede the Secret Attendants.

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XXIII. On the occasion of Papal Masses and Public Consistories, the service in the antechamber ceases upon the arrival of the Holy Father at the foot of the altar. The Sword and Mantle Attendants on duty may follow the procession of Cap-

[*Latin ed. p. 387*]

The Sacred Congregation of Ceremonies, 387, Pella, to which they do not belong, taking their place after the Generals of the Religious Orders. In Papal Processions, the Sword and Mantle Attendants on duty will occupy the aforementioned position; those off duty may proceed before the Papal Chapel, that is, before the College Procurators. During the ceremony, they will be placed in the bench designated for the Antechamber, if there is one; otherwise, they will join the Secret Attendants of Sword and Mantle who are participating.

XXIV. The Sword and Mantle Attendants perform service in the galleries in the Chapels, Consistories, and other ceremonies. They are assisted by the Cross-bearers, who remain at the lower entrance of the gallery, and are supported in maintaining order by the Swiss Guard. It is the duty of His Excellency, the Reverend Monsignor, the Chamberlain, to assign them for service in the galleries. Upon the conclusion of the ceremony and after the galleries to which they were assigned have been cleared, they will retire privately as they arrived. It is forbidden for them to join the procession. Each time, they must submit a report of the service performed, made in duplicate, one copy to the Monsignor Chamberlain and one to the Monsignor Secretary of Ceremonies, noting therein any inconveniences or incidents that may have occurred. This report must be made even if the service was performed regularly.

XXV. The Numbered Attendants perform service in all those ceremonies that take place in the Vacant See and after the election of the New Pontiff, before the new Extraordinary Attendants are appointed.

XXVI. On each of the feasts of the Holy Apostles Peter and Paul and of the Nativity of the Lord, the Numbered Attendants will receive from His Excellency, the Reverend Monsignor, the Chamberlain, a gold medal. Furthermore, the Numbered Attendants and the Extraordinary Attendants who performed service during the year will receive from the Monsignor, the Master of the Chamber, two silver medals on the feast of the Holy Apostles Peter and Paul.

XXVII. On the occasion of visits to His Holiness by Sovereigns, Heads of State, and Princes of the Blood, the Sword and Mantle Attendants on duty may be considered for any possible distributions of knightly honors that may be made.

XXVIII. The Sword and Mantle Attendants on duty participate in the distribution of the relics of the Blessed and Saints, in the Beatifications and

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Canonizations; of the candles on the Feast of the Purification; of the palms and the blessed lambs.

XXIX. Whoever, after being nominated, is invited three times, and does not perform service without a valid reason deemed acceptable by the Superiors, shall be considered to have resigned.

XXX. Whoever, while on duty, fails to perform his duty, or does not strictly adhere to the present regulations and the orders received.

[*Latin ed. p. 388*]

388 The Acts of the Apostolic See – Official Commentary will, according to the respective jurisdictions, be admonished by His Eminence, the Reverend Monsignor, the Chamberlain, or by Monsignor, the Master of the Chamber. In the case of recidivism, His Eminence, the Reverend Monsignor, the Chamberlain, will take the necessary measures, from suspension of service and use of insignia, up to expulsion. Such disciplinary measures will also be taken if it is proven that the conduct of the Chamberlains of the Sword and Cape, in their private and public life, is not in conformity with Christian morality and the directives of the Holy See. XXXI. – They may belong to the retinue of honor of Cardinals or Bishops, provided that they do not use the uniforms or insignia of Chamberlains of the Sword and Cape. This Regulation, compiled by the Commission of the Protocol of the Pontifical Ceremonial, presided over by His Eminence, the Most Reverend Cardinal Granito di Belmonte, was approved in the Plenary Session of May 19, 1927, by the Most Reverend and Reverend Fathers of the Sacred Congregation of the Ceremonial, and sanctioned by His Holiness in the audience of July 1, granted to Monsignor, the Secretary of the same Sacred Congregation. It comes into effect on this day. Rome, July 1, 1927.

†8 V. CARD. VANNTJTELLI, Bishop of Ostia and of Palestrùia, Dean of the Holy College, Prefect.

L. © S. Beniamino Tardone, Secretary.

[*Latin ed. p. 389*]

Diarium Romanae Curiae 389

DIARIUM ROMANAE CURIAE

Thursday, October 6th. His Holiness received in solemn audience His Excellency, Mr. Doctor Giuseppe Vincenzo Concha, Extraordinary Ambassador and Plenipotentiary of the Republic of Colombia, for the presentation of his credentials.

SACRED CONGREGATION

NOTICE: It is hereby made known that the registrations for the practical

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study of law at the Office of the Sacred Congregation, which were already open, will close on November 30th next.

SACRED CONGREGATION OF RITES

Tuesday, October 25th, 1927, before the Most Reverend and Reverend Cardinal Raffaele Merry del Val, Promoter of the Cause of Beatification and Canonization of the Servant of God, Contardo Ferrini, a layman, Professor at the University of Pavia, the Preliminary Congregation of Sacred Rites was held, in which the Reverend Prelates and theological Consultors of the same discussed the doubt concerning the heroic nature of the virtues exercised by the aforementioned Servant of God.

SECRETARY OF STATE

BY APPOINTMENT: By Apostolic Briefs, the Holy Father Pius XI, may He reign happily, deigned to appoint:

April 26th, 1927. Monsignor Benedetto Aloisi Masella, Apostolic Nuncio to Brazil.

October 1st. Monsignor Guglielmo Teodoro Heard, Auditor in the Tribunal of the Sacred Roman Rota.

The Most Reverend Cardinal Luigi Sincero, Promoter of the Sisters of Providence (Namur).

[*Latin ed. p. 390*]

Acta Apostolicae Sedis - Official Commentary 390, Apostolic Protonotary for the information of those present: 6 October 1927. Monsignor Francesco Quattrone, of the archdiocese of Eggi Calabria. Domestic Prelates of His Holiness: 18 July 1927. Monsignor Bronislao Malinowski, of the diocese of Lublin. 14 September: Monsignor Oliade del Mancino, of the diocese of Massa Marittima. 19: Monsignor Mario Marcucci, of the diocese of Livorno. 19: Monsignor Tommaso Laudando, of the diocese of Caserta. 19: Monsignor Tommaso McCarthy, of the diocese of Sioux City. 24: Monsignor Nazareno Becanatini, of the archdiocese of Ancona. 39: Monsignor Guglielmo Teodoro Heard, of the diocese of Southwark. 4 October: Monsignor Giuseppe Miti, of the archdiocese of Fermo. 6: Monsignor Giuseppe Beck, of the diocese of Basle and Lugano. 14: Monsignor Venceslao Grosam, of the diocese of Linz.

HONORS: With Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great, civil class: 2 June 1927. Upon Mr. Patrick Lawler, of the archdiocese of Philadelphia. Upon Mr. Patrick MeGovern, of the same archdiocese. 7: Upon Mr. Murtha Quinn, of the same archdiocese. The Commander's Cross with Plaque of the Order of Saint Gregory the Great,

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civil class: 4 December 1927. Upon Mr. Giovanni Horion, of the archdiocese of Colonia. The Commander's Cross of the Order of Saint Gregory the Great, civil class: 14 September 1927. Upon Mr. Beniamino Gigli, of the diocese of Becanati. 19: Upon Mr. Francesco Zonghi Lotti, of the diocese of Fabriano. 23: Upon Mr. Guglielmo Castelli, of the diocese of Pavia. 7 October: Upon Mr. Enrico Bae, of the archdiocese of Genoa. Upon Mr. Lamberto Vignoli (Boma). The Commander's Cross of the Order of Saint Gregory the Great, military class: 24 August 1927. Upon Mr. Colonel Count Maria Eugenio Benedetto De Chabannes, of the archdiocese of Albi.

[*Latin ed. p. 391*]

Diarium Romanae Curiae 391. The Knighthood of the Order of Saint Gregory the Great, civil class: September 10, 1927. To Mr. Augusto Grispigni, of the diocese of Nepi. September 30. To Mr. Luigi Cattarossi, of the archdiocese of Udine. October. To Mr. Ferdinando Camillo Vinchon, of the diocese of Arras. October. To Mr. Eugenio Souchon, of the same archdiocese. October. To Mr. Antonio Petit, of the same archdiocese. November 11. To Mr. Mario Todini (Rome). November 15. To Mr. Francesco Potzta, of the diocese of Colocza. November 18. To Mr. Pietro Ceriana, of the diocese of Casale Monferrato. The Knighthood of the Order of Saint Gregory the Great, military class: April 7, 1927. To Mr. Colonel Leone De Ghilardi, of the archdiocese of Durazzo. The Commanderate of the Order of Saint Sylvester the Pope: September 10, 1927. To Mr. Oronzo Taccini, of the archdiocese of Florence. The Knighthood of the Order of Saint Sylvester the Pope: June 25. August 9, 1927. To Mr. Giuseppe Sorbini, of the diocese of Montepulciano. August 20. To Mr. Alessandro Cantini, of the same archdiocese. August. To Mr. Angelo Castoldi, of the same archdiocese.

MAJORDOMO OF HIS HOLINESS. BY ORDER. With the letters of His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, reigning happily, deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness: April 26, 1927. Monsignor Carlo Marowski, of the diocese of Czestochowa. September 17. Monsignor Giovanni Emilio Berwanger, of the archdiocese of. September. Monsignor Nicola Marx, of the same archdiocese. September. Monsignor Giuseppe Barea, of the same archdiocese. September. Monsignor Giovanni Battista Mannucci, of the diocese of Chiusi and Pienza. September 26. Monsignor Giuseppe Pedrini, of the diocese of Reggio Emilia. September 28. Monsignor Roberto Günther, of the diocese of Fulda. Monsignor Basilio Hrynyk, of the diocese of Premislia. Monsignor Romano Reszetylo, of the same diocese.

[*Latin ed. p. 392*]

Acta Apostolicae Sedis - Official Commentary 392, 1st of October, 1927. Monsignor Francesco Saverio Lizana, of the diocese of San Filippo (Chile).

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11th of October: Monsignor Francesco Szczyglowski, of the diocese of Włocławek.

11th of October: Monsignor Concetto Fiamingo, of the diocese of Oppido Mamertina.

13th of October: Monsignor Giovanni Antonio Bibeiro, of the archdiocese of Braga.

20th of October: Monsignor Salvatore Pelagatti, of the diocese of Alatri.

20th of October: Monsignor Carlo Medermann, of the diocese of St. Gallen.

21st of October: Monsignor Francesco Sebastiano Pereira, of the diocese of Calicut.

21st of October: Monsignor Alessandro Soave, of the diocese of Acqui.

Secret Chamberlain of Sword and Cape, Supernumerary of His Holiness: 28th of October, 1927. The Baron Uriel Baitz de Frenz, of the diocese of Breslau.

Chamberlains of Honour in peacock blue attire of His Holiness: 17th of September, 1927. Monsignor Giovanni M. Baleni, of the archdiocese of Porto Alegre.

Monsignor Roberto Landell de Moura, of the same archdiocese.

Monsignor Antonio Chiaromonte, of the diocese of Melfi and Rapolla.

24th of September: Monsignor Filippo Fabrizi, of the diocese of Albano.

NECROLOGY:

1st of August, 1927: Monsignor Giuseppe Schirò, Archbishop titular of Teocesarea of Pontus of the Greek-Albanian rite.

12th of October: Monsignor Francesco Antonio de Henle, Bishop of Batista.

22nd of October: The Most Reverend Cardinal PATRIZIO O'DONNELL, of the titular church of St. Mary of the Peace, Archbishop of Armagh.

Monsignor Apollonio Maggio, Bishop of Ascoli Piceno.

[*Latin ed. p. 393*]

Year XIX - Vol. XIX, 1st December 1927, No. 12. ACTA APOTOLICAE SEDIS, Official Commentary. PAPAL ACTS OF POPE PIUS XI, BY HIS OWN MOTION, CONCERNING THE SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES.

PIUS PP. XI. Our predecessor, Pope Benedict XV, of blessed memory, established a proper Congregation for the regulation of Catholic Seminaries and Academies, bringing it into the form of the other Congregations of the Roman Curia, by letters dated the 4th of November, in the year 1915, a most prudent decision. To this Congregation, he assigned a certain seat within the buildings of Our Apostolic Chancery. However, as time passed, that seat was deemed less suitable for the expeditious handling of the affairs

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of that Sacred Council; therefore, We have decided to relocate it to a more appropriate location. To accomplish this purpose, We have indicated Our intention to move it to the buildings of Saint Callixtus; which We ordered to be renovated and adorned at Our expense; all the more so because there, the Pontifical Commission for the revision of the "Vulgata" edition of the monks of Saint Benedict, as it is called, resides for the purpose of its work. Therefore, by Our own motion, and with certain knowledge and mature deliberation, We wish and decree that the seat of the Congregation for Seminaries and Universities be transferred to that very building, which is now called Saint Callixtus, abandoning the previous location. Notwithstanding any objections.

Given at Rome, at Saint Peter's, on the 4th of November, in the year 1927, in the sixth year of Our Pontificate.

PIUS PP. XI.

ACTA, Vol. XIX, No. 12. – 1-12-1927, 27.

[*Latin ed. p. 394*]

Acta Apostolicae Sedis - Official Commentary 394. APOSTOLIC CONSTITUTION CONCERNING THE ERECTION OF THE SEAT OF CATANZARO AS AN ARCHDIOCESE. PIUS, SERVANT OF THE SERVANTS OF GOD, TO THE ETERNAL REMEMBRANCE. The supreme Pastor of the Church, mindful of his duty to the ministry, implores that We may utilize all suitable opportunities to promote sacred interests. Since, for many years and on repeated occasions, petitions have been expressly presented to the Apostolic See, with the aim of elevating the episcopal see of Catanzaro to the dignity and honor of an archdiocese: We, knowing that the city of Catanzaro is among the most important in the region of Calabria, and, moreover, that, with regard to sacred matters, it is of particular importance because there is located the Major Seminary, established by Our Predecessor, Pope Pius X, for the benefit of young men from all of Calabria, in order to foster hope for the Church, We have deemed it fitting to grant assent to these petitions. Therefore, after consultation with Our venerable brothers, the Most Eminent Cardinals, Prefects of the Sacred Congregation for Consistorial Affairs, and after obtaining, as far as necessary, the consent of those who are present or who are presumed to be interested, and with full knowledge of the plenitude of Apostolic power, We decree that the episcopal and cathedral church of Catanzaro, from now on, be separated and exempted from the metropolitan jurisdiction of the archdiocese of Reggio, as it is, in fact, already separated and exempted; and We raise and elevate it to the rank and dignity of an archdiocese, without, however, designating any suffragan bishops, and We grant and assign to it all and each of the rights, privileges, and prerogatives which other archdioceses

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customarily enjoy. Furthermore, We grant to the venerable brother John Fiorentini, who currently holds the episcopal see of Catanzaro, the title of Archbishop, so that henceforth he may be called the Archbishop of Catanzaro, together with the granting of the Pallium, after he has duly requested it in the Consistory, and also the cross, and all other insignia, honors, rights, and privileges, with which other archbishops are, by right, use, and custom, endowed, and We impart, grant, and confer these equally upon him, as well as upon his legitimate successors in the archiepiscopate of Catanzaro. Finally, We likewise raise the Chapter of the aforementioned church of Catanzaro to the honor and title of an archdiocesan Chapter, by Apostolic authority, granting it all rights, privileges, and honors, with which other...

[*Latin ed. p. 395*]

The acts of Pope Pius XI, section 39, grant archiepiscopal privileges to thirty-nine archdioceses in Italy. Furthermore, for the execution of all matters pertaining to this, we appoint the venerable brother Carmel Pujia, Archbishop of Reggio, and grant him the necessary and appropriate powers, including the authority to delegate another person holding ecclesiastical office, to achieve the aforementioned purpose, and to definitively decide on any difficulty or opposition that may arise. He is charged with submitting an authentic copy of the completed execution to the Sacred Congregation of the Consistory within six months. Finally, we declare that these Our Letters shall be valid, notwithstanding any contrary provisions, even those with special and explicit mention. By Our decree, it is forbidden to any person, at any time, to infringe upon, contradict, or in any way oppose these. If anyone, may God prevent it, should presume to attempt this, they will incur the penalties prescribed by the canons of ecclesiastical law.

Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-seven, on the fifth day of the month of June, in the sixth year of Our pontificate.

rB C. CARD. DELAI, Secretary of State, and Prefect of Sabina and Manda.

O. CARD. CAGIANO, Secretary of the Sacred Consistory.

S. B. B. Cancellarius.

Ioannes Zani-Caprelli, Apostolic Prothonotary.

Spolverini, Apostolic Prothonotary.

In place of £8 of lead, registered in the Apostolic Register, volume XXXVI, number 38. - M. Riggi.

APOSTOLIC LETTER CONCERNING THE ERECTION OF A NEW DIOCESE OF CALICUT, AND THE DIVISION OF THE DIOCESE OF MANGALORE.

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PIUS PP. XI

For the record of posterity.

Since the flock of the faithful, having increased, cannot be governed by one pastor, however vigilant, we call upon other pastors, in accordance with the highest office of Our apostolic ministry, to tend the sheep entrusted to their care for their salvation.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - The Official Commentary can provide further information. With this in mind, since the diocese of Mangalore in eastern India, due to the happily increased number of faithful and ecclesiastical institutions, and also due to foundations of charity and education, and also due to the excessive size of the territory and the distance of places, can no longer be governed by a single pastor: We, after having consulted with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after having carefully considered all matters, have judged that the aforementioned diocese should be divided. Therefore, by Our own authority and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document We separate from the diocese of Mangalore the southern part of the territory, or the civil district called North-Malabar, within whose boundaries We erect and establish a new diocese, which We name Calicutensis, after the city of Calicut, the principal city of that region, and We place it under the Metropolitan Church of Bombay. Therefore, We decree that in the future, the boundaries of the diocese of Mangalore, thus divided, shall be the same as the civil boundaries of the district called South Kanara, and the boundaries of the new diocese of Calicut shall be the same as the boundaries of that part of the territory of the civil district called North-Malabar, which until now belonged to the jurisdiction of the diocese of Mangalore. Furthermore, to the thus constituted diocese of Calicut We annex and add the civil division of Wynad, subject to the Church of Mysore, and half of the civil division of Wyanad, namely the territory called Shoranur and Mannarghat, up to the line of division of the waters between the western and eastern parts of the Indian Ocean, belonging to the Church of Coimbatore. Moreover, We command that these present Letters shall always remain valid and effective, and shall have and obtain their full and complete effect, and that they shall be most widely observed by those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that whatever is done to the contrary regarding these matters, by anyone, knowingly or unknowingly, shall be declared invalid from now on and void. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of June, in the year 1922, in the second year of Our Pontificate. P. CARD. GASPARRI,

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Secretary of State.

[*Latin ed. p. 397*]

397 Acts of Pope Pius XI, II. DIVISION OF THE DIOCESE OF TRICHINOPOLI, ERECTION OF THE NEW DIOCESE OF TUTICORIN IN THE EASTERN INDILES. POPE PIUS XI. For the sake of future memory. — Since the Catholic religion has, with God's favor, experienced such joyful growth among the inhabitants of Paraver, a fishing village (or commonly known as Costa di Pesohiera), within the diocese of Trichinopoli, in the Eastern Indies, that that region now appears ripe for the formation of a separate and independent diocese: We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, have deemed it fitting to decree the following, for the spiritual benefit of that region. Therefore, by our own motion and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the present document, we separate and divide the aforementioned territory inhabited by the Paraver people from the diocese of Trichinopoli, and we establish a new diocese therefrom, to be called the Tuticorinense (in which city the residence of the Bishop will also be established), and subject to the metropolitan Church of Bombay. The boundaries of this new diocese shall extend along the coast, near the Manar Bay, from the Cape Comorin to the village of Muckur, and, towards the interior, shall extend approximately ten thousand paces throughout the entire region cultivated by the Paraver people, but the authority of the new Bishop shall extend only to the parishes, places, and persons currently subject to the Congregation of the Propagation of the Faith, and with the more specific determinations to be approved in the future by the aforementioned Sacred Congregation of the Propagation of the Faith being reserved. We decree these things, declaring that the present documents shall always remain valid and effective, and shall have their full and complete effect, and that those to whom they pertain, or who may pertain to them, now and in the future, shall always support them; and that it shall be duly judged and determined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared invalid from now on and void. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twelfth day of June, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 398*]

Acta Apostolicae Sedis - Official Commentary 398 III. APPROVED. ROME. M. V. DECREE CONCERNING THE ARCHCONFRATERNITY OF SAINT JOSEPH AND SAINT CAMILLUS, WHOSE PRIVILEGES AND INDULGENCES ARE CONFIRMED AND EXTENDED. PIUS PP. XI. For

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the perpetual memory of the matter. — In the church of Santa Maria Magdalena penitent, which is the principal church of the Order of Clerics Regular devoted to serving the sick, a most celebrated image of the Blessed Virgin is venerated, renowned for frequent and illustrious miracles, which is held in great devotion by the faithful under the title of "Salvation of the Sick." In order that the charity towards the sick, following the example of Saint Camillus, the founder of the Order, might increase more widely, in the year 1860, a pious union was canonically established in the same church, under the name and patronage of the Blessed Virgin Mary of Salvation, as well as of Saint Joseph, the Spouse of the Virgin Mary, and of Saint Camillus de Lellis, with the aim that its members should strive above all to provide assistance to the sick, which would be beneficial both to their bodies and to the spiritual well-being and comfort of their souls. This pious society, having spread to several cities of Italy and other nations, has made such happy progress that our predecessor, Pope Pius IX, deigned to raise it to the rank of an archconfraternity, granting it the faculty of incorporating other sodalities of the same kind and purpose, and of communicating to them all the indulgences and privileges that the Roman archconfraternity had received from this Holy See. But in recent years, this fruitful institution, for various reasons, has somewhat declined from its former fervor, to the detriment of religious matters, so that the present Prefect General of the Order of Ministers to the Sick, who is also the supreme moderator of the archconfraternity, has not infrequently been moved to, with our apostolic authority also interposed, restore the archconfraternity to its former splendor. It is clear to no one that this plan is salutary and contributes greatly to the good of souls, especially those who, entrusted with the care of the sick in secular institutions, have observed a certain neglect of religious matters, which is a great and entirely lamentable ruin of souls. Indeed, the same archconfraternity of our city is suitable for promoting the spiritual well-being of the sick; therefore, it is certainly necessary that it now increase and grow in number, so that the industry and pious zeal of its members may open easier access to the sick for the ministers of the Church; so that, especially in the critical moment of life, and at the very moment when eternity hangs in the balance, the sick may be strengthened by the Sacraments of the Church. Since these things are so, and in order to increase the number of members who...

[*Latin ed. p. 399*]

Acting with a paternal heart, mindful of the duty incumbent upon us in this matter of Christian charity, the General Prefect of the Order of Clerics Minor Regular, devoted to the sick, has earnestly implored us, through fervent prayers, not only to confirm the privileges and indulgences which Our Predecessors have granted to this archconfraternity, but also to bestow other spiritual graces upon it, out of Our benevolence. We, having no doubt

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that this Our most generous concession will bring great benefits, and that this venerable archconfraternity, under all names, will make new progress in the Lord and return to its former splendor, have readily and willingly agreed to grant these requests. Therefore, after due deliberation with the Most Eminent Cardinal Penitentiary of the Holy Roman Church, etc., We hereby grant the following, decreeing that these present Letters shall always remain firm, valid, and efficacious; shall produce and obtain their full and complete effects; and that the aforementioned archconfraternity, located in the city of the Blessed Virgin Mary of Salvation and of Saint Joseph, her Spouse, and of Saint Carnut, in the church of the Holy Mary Magdalene in the city, shall, now and forever, enjoy the fullest suffrage; and that it shall be rightly judged and defined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall from this moment be considered null and void. We decree that to these Apostolic Letters, even in printed form, signed by a public notary and sealed with the seal of someone in ecclesiastical dignity or office, the same full faith shall be given as would be given to the present Letters if they were exhibited or shown. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the eleventh day of the month of May, in the year 1927, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

The abbatial church dedicated to Saint Hubert in the city named after him, in the region of Namur, within the territory of the diocese of Namur, is raised to the dignity of a minor basilica.

PIUS PP. XI. For the perpetual memory of this event.

It is clearly established that the abbatial church dedicated to Saint Hubert, apostle of the region of Namur, in the city named by him, within the territory of the diocese of Namur, is distinguished by its great antiquity, its size and amplitude, its structure, and the splendor of its artistic works. It is known that this sanctuary was built in the early centuries of the Church, was then destroyed by the Huns, and was rebuilt with new construction.

[*Latin ed. p. 400*]

400, Acta Apostolicae Sedis - Official Commentary. This monastery was originally attached to the abbey by the first Abbot. It is not unknown to Us that, in the year 1817, monks of the Benedictine Order, from the monastery founded by St. Peter in the city of Liège, by the pious zeal and authority of the Bishop of Liège, Walcaud, transferred to this other city, and there, having restored and enlarged the sacred building and the adjacent monastery, settled. Over the years and centuries, this venerable monument has become a center of pilgrimage for the faithful, no less sacred than civil, and has been a seat for both a confraternity and an order of knights, all of whom enjoy the glorious title and name of St. Hubert, and are honored thereby. The splendor and magnificence of this house of God and prayer are enhanced

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by the venerable clergy, and by the sacred and precious furnishings; and the images and statues with which the temple abounds, and the relics, also notable, satisfy the piety and veneration of the faithful who come from all directions, among which the most important place is held by the body of St. Hubert, Bishop and Confessor, patron of the Ardennes, which was sought by the religious Benedictines, and granted to them by the Bishop and the city of Liège in the year 1825. It is also important to mention the privileges and indulgences with which several Roman Pontiffs, Our predecessors, have repeatedly enriched this illustrious sanctuary. Bearing these things in mind, when the venerable Brother Ludovicus Heylen, of the Order of the Canons Regular of Prémontré, Bishop of Namur, informed Us that, in the same city of St. Hubert, on the thirtieth day of the month of May, the twelfth centenary of the departure from this world of the same saintly bishop would be celebrated with solemn festivities and the presence of a large gathering of clergy and people, and that, as is the desire of all, Our Pontifical Legate, and Our most beloved son in Christ, Albert Bege of Belgium, would be present; and that the Bishop himself greatly desired that, in order to perpetuate the memory of these festivities, We might grant the aforementioned abbatial church the dignity of a minor basilica: We readily and gladly seize this auspicious opportunity, and We believe it fitting to grant the aforementioned request of the Bishop. Therefore, having heard also the venerable Brother Anthony, S.B.E., Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and having considered all the circumstances with religious care, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by this present document, for all time, We elevate and adorn the abbatial church, dedicated to St. Hubert, located within the boundaries of the diocese of Namur, with the title and privileges of a minor basilica, as has been granted to other churches of equal standing both within and outside the city, according to custom.

[*Latin ed. p. 401*]

The Acts of Pope Pius XI: These things We grant, We decree, and We establish these present Letters to be forever firm, valid, and efficacious; and that they may fully and completely produce and obtain their intended effects, now and in the future, We most fully and perpetually decree: and thus it shall be rightly judged and defined, and that whatever is contrary shall be null and void from this moment, notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-first day of the month of May, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

TO THE CHURCH OF ALL SAINTS, LOCATED AT BOHEMO-LIPA, WITHIN THE TERRITORY OF THE DIOCESE OF LEITMERITZ, WITHIN THE BOUNDARIES OF FISMES, AND ENJOYING THE HONORS OF A

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BASILICA MINOR.

PIUS XI, POPE.

For the perpetual memory of this event.

The chroniclers of past events teach that Albert, Duke of Friedland, having returned to his homeland after a celebrated battle in which the Emperor of Austria defeated the enemy near the city of Prague, founded, in memory of the glorious victory, a temple dedicated to the honor and title of All Saints, within the territory of the Diocese of Leitmeritz, at Bohemo-Lipa. This temple was established in the year 1622, along with a college and schools, for the students of the Order of Hermits of Saint Augustine, under the patronage of His Most Reverend Eminence, Ernest Cardinal Harrach, who at that time governed the Archdiocese of Prague. It is known that this college and these schools, with their distinguished teachers and numerous students, produced many men of great dignity, and who were also highly esteemed for their ecclesiastical honors; and that, as far as the Catholics were concerned, it proved to be a safe refuge against the machinations of the heretics, and a bulwark of the German Faith. The temple itself, at that time, was notable for its magnificent structure and the splendor of its artistic works, and it can rightly and deservedly be considered the finest in the entire region, and a remarkable monument to Christian piety. The main altar gleams with marble, and a painted panel, an outstanding work of a great artist, depicts the image of Saint Augustine and the glory of All Saints. Nearby, altars sparkle with pearls, and are adorned with wondrous statues of saints. Furthermore, there are chapels dedicated to the saints, and canonically established societies of the faithful, and other spiritual privileges granted by Our Predecessors, the Popes of Rome. Also...

[*Latin ed. p. 402*]

402 Acts of the Apostolic See - Official Commentary. The furnishings of the church are abundant, and there are several priests of the Order of Hermits of Saint Augustine who dedicate themselves to the divine cult there, celebrating the solemnities of their Congregation throughout the year. Furthermore, pilgrims flock here annually to seek divine grace. Remembering these things, and having been earnestly requested by our beloved son Bernard Brand, Prior of the aforementioned convent and rector of the church, to promote the aforementioned church dedicated to All Saints to the rank of a minor basilica in this, the third year since the foundation of the convent and church, and having received the most fervent prayers in this regard from the Bishop of Leitmeritz, as well as from the General Procurator of the Order of Hermits of Saint Augustine, we have readily and willingly agreed to grant this request. Therefore, after consulting with our venerable brother Anthony, Cardinal Vico, Bishop of

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Oporto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and after carefully considering all aspects of the matter, by our own authority and with full knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby elevate the church dedicated to All Saints, located in the Bohemian town of Lipa, within the boundaries of the diocese of Leitmeritz, to the title and rank of a minor basilica, with all the privileges and honors pertaining thereto, according to custom and decrees. We declare that these present letters shall always remain valid and effective, and shall fully and completely produce their intended effects; and that those to whom they pertain, now and in the future, shall always be subject to them, and that it shall be considered and defined as proper and lawful, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared null and void from this moment forward. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the ninth day of the month of July, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. VI. TERRITORIES ARE REGULATED BETWEEN THE DIOCESES OF TUTICOREN AND TRICHINOPOLITAN IN INDIA. PIUS PP. XI. For the future record. May these events proceed for the good of the Catholic name and the eternal salvation of the faithful, and may they contribute to the better administration of sacred affairs, especially in regions that have long been...

[*Latin ed. p. 403*]

The acts of Pope Pius XI, page 403, concerning regions and seas separated from this center of religion, lead us to determine, with diligent study, what is fitting, as we are reminded by the supreme office of the apostolate, which we, undeservedly, exercise on earth. Indeed, through Apostolic Letters, sealed with the Fisherman's ring, dated the twentieth day of June in the year 1923, a new diocese was established by Us in the Eastern Indies, which we named Tuticorin, and its boundaries, extending along the coast from Cape Comorin to the village of Muclcur, and inland for approximately ten thousand paces throughout the entire region cultivated by the Paravars, were established, subject to more specific determinations, which We, with Our supreme apostolic authority, reserve the right to approve in the future. Furthermore, when both the Bishop of Trichinopoly and the Metropolitan of Tuticorin, recently, through fervent prayers, requested that these boundaries be more precisely defined, and to this request was added the strong support of the Apostolic Delegate of the Eastern Indies, We readily and willingly deemed it fitting to grant their wishes. After consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully and devoutly considering all aspects of the matter, so that the

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Christian name may be spread in those regions, with God's favor, We have determined that the following should be decreed. Therefore, through Our own initiative and with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the present document We will and command that the diocese of Tuticorin include three administrative divisions, commonly called taluks, namely Nanguneri, Tiruchendur, and Srivaikundam, and in addition, the territory delimited to the East by the coast of the Gulf of Mannar, from the village of Vadakur in the south to the village of MukTtur in the north; and to the West by a line that begins from the village of Sivalapperi and follows the road leading to the town of Ottapidaram, from where it proceeds along the eastern road, passing through the village of Passavandanai to Ettiyapuram. Then, the line follows the fortified road (trunk road) to the upper boundary of the Koilpatti division, and proceeds along with it, or connected to it, until it reaches the lower boundary of the AruppuJcottei division, where it is identified with or joined to that boundary, up to the village of Appanur, from where it descends through Appanur and Kadeladi, following the eastern road coming from the village of Kamuti to MuMur. We declare these to be the certain and defined boundaries of the Tuticorin diocese, decreeing that these present Letters shall remain firm, valid, and effective forever, and shall have and obtain their full and complete effect; and that those to whom they apply, or may apply, shall most earnestly support them; and that they shall be duly judged and defined, and shall be null and void from now on and forever, if anything to the contrary is attempted by anyone.

[*Latin ed. p. 404*]

Acts of the Apostolic See – This document, whether intentionally or unintentionally, may not be altered in any way. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the fourteenth day of the month of July, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

VII. THE APOSTOLIC PREFECTURE OF DEHAYANG IN CHINA IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS PP. XI. For the sake of posterity. – Venerable brother Celsus Constantini, Archbishop with the title of Theodosiopolis, and Apostolic Delegate in China, earnestly urged Us to erect the Apostolic Prefecture of Hanyang, which, through the care of the Society of St. Columban for Missions among the Chinese, has happily experienced greater and greater growth in recent years, into an Apostolic Vicariate. We, for whom there is nothing more ancient than providing better for the sacred cause in missions, where the Christian Faith, with God's help, flourishes, readily and gladly deemed it fitting to grant the requests of the Apostolic Delegate. Therefore, after consultation with our Venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering

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all aspects of the matter, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate and promote the Apostolic Prefecture of Hanyang in China to the higher dignity of an Apostolic Vicariate, by the tenor of the present document. These things We grant, decreeing that these present Letters shall remain forever valid and effective, and shall have and obtain their full and complete effect; and that they shall be most fully supported by those to whom they pertain, or may pertain, now and in the future; and that it shall be rightly judged and determined, and that from this moment they shall be declared void and null if anything contrary to these should, by anyone, with any authority, intentionally or unintentionally, be attempted. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the fourteenth day of the month of July, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 405*]

405. Acts of Pope Pius XI, Book VIII, District Concerning the Territory of the Apostolic Vicariate of the Equator of the Nile, and Other Matters. Concerning the Apostolic Prefecture of Bahr-el-Gebel.

PIUS XI. For the sake of posterity. – In order that, with an increase in the number of pastors, better provision may be made for the good and safety of the faithful flock; and guided by wise counsel, when a beloved son, Paul Meroni, director of the Institute of the Sons of the Sacred Heart of Verona, with the approval and support of the Apostolic Prefect of the Equator of the Nile, presented to Us, it seemed most opportune to detach a territory from the Anglo-Egyptian Sudan, inhabited by wild people in Central Africa, and to establish a new apostolic prefecture there, We readily and willingly deemed it fitting to grant this. Therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after all matters have been carefully considered in a religious spirit, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We detach and separate from the Apostolic Vicariate of the Equator of the Nile, in the Anglo-Egyptian Sudan, a certain territory, and from this territory, thus detached or separated, We establish a new apostolic prefecture, to be called Bahr-el-Gebel, which We entrust to the Fathers of the Institute of the Sons of the Sacred Heart of Jesus. Furthermore, We decree that the boundaries of this prefecture of Bahr-el-Gebel shall be as follows: to the north, the White Nile and the Sobat River, up to the borders of Abyssinia; to the east, the civil boundaries between Sudan and Abyssinia, up to Mount Naita; then, a straight line that touches Mount Naita, where the meridian of 34 degrees longitude and the parallel of 4 degrees latitude intersect; to the

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south, from this point, the boundary line shall follow the civil boundaries between Sudan and the Uganda Protectorate, up to the Belgian Congo; finally, to the west, first the civil boundaries between the Belgian Congo and the Sudanese province of Mongalia, then the western boundary of the same province to the Nile River, and the course of the river itself, up to the Bahr-el-Ghazal River, by which the same new prefecture is enclosed. Moreover, We declare that these present letters shall remain forever firm, valid, and effective, and shall have and obtain their full and complete effect and force, and shall fully support those to whom they pertain, or may pertain, now and in the future; and that it shall be duly judged and determined that, from this moment forward, anything to the contrary shall be null and void.

[*Latin ed. p. 406*]

Acts of the Apostolic See - Official Commentary 406 - concerning which, it may happen that anyone, with any authority whatsoever, knowingly or unknowingly, attempts to alter it. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the fourteenth day of the month of July, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IX. A NEW TEMPLE DEDICATED TO SAINT THERESA OF THE CHILD JESUS, DECORATED WITH THE HONORS OF A BASILICA MINOR, IN THE CITY OF SÃO SEBASTIÃO DO RIO DE JANEIRO. PIUS PP. XI. For the perpetual memory of the matter. In the city of São Sebastião do Rio de Janeiro, there exists a new and beautiful temple, dedicated to Saint Theresa of the Child Jesus, which the Discalced Carmelites, residing in Brazil from the Roman Province of the same Order, have taken care to erect, with contributions collected from the Christian faithful and from all orders and from the people of the Brazilian Republic. This temple, indeed, excels not only in its size and in the abundance of its altar and sacred furnishings, but also in the excellence of its art. It consists of three large naves, marvelously constructed in the Roman style; and it contains nine marble altars, skillfully crafted by Italian artisans. Although it contains relics of various Saints, among whom is the martyr Justin, it is nevertheless considered a sanctuary of the Brazilian nation, dedicated to Saint Theresa of the Child Jesus, whose illustrious relics are venerated there; indeed, the entire Brazilian people venerates Saint Theresa with such devotion, that as a sign of their love for her, they wished to collect a considerable sum of money from all parts of the nation, in order to offer a precious urn, in which the relics of the Saint, a Virgin of the Order of Carmelites, are kept in the town of Lisieux. It is therefore not surprising that numerous faithful celebrate in the temple itself, attending the sacred functions with piety and devotion, which the Fathers of the Carmelites, assisted by chaplains also from the secular clergy, perform daily, and sometimes solemnly, when the occasion arises, with magnificence, in the Roman style. After carefully considering all these

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things, the Superior of the Discalced Carmelites residing in Brazil, who has his residence near the aforementioned Sanctuary, implored Us with fervent prayers to deign to enhance the temple itself with the dignity and title of a Basilica Minor, for the increase of Christian piety and for the enhancement of the prestige of the place, and these same supplications were supported by the most ample suffrage of the venerable Archbishop Coadjutor, Our beloved son, S. R. E. Cardinal Arçoverde de Albuquerque Calva.

[*Latin ed. p. 407*]

407 From the Acts of Pope Pius XI, the Archbishop of SÃ£o SebastiÃ£o do Rio de Janeiro, formerly General Procurator of the Order of Discalced Carmelites, states: We, for whom there is nothing more ancient than to see the piety of the faithful towards the Saints grow daily, and to adorn sacred buildings with appropriate honors, have, with a willing heart, decided to grant such requests. Therefore, after also consulting with our venerable brothers, the Most Reverend Cardinals, Prefects of the Congregation of Sacred Rites, by our own authority, with full knowledge and mature deliberation, and by the fullness of our apostolic power, by the force of these letters and perpetually, we solemnly consecrate the aforementioned church to God the Most High, in honor of the most holy Virgin, Saint Teresa of the Child Jesus, in the city and archdiocese of SÃ£o SebastiÃ£o do Rio de Janeiro, and we honor it with the dignity and title of a Minor Basilica, with all the honors, prerogatives, indulgences, and privileges attached, according to the decrees and custom. We decree that these present letters shall always remain firm, valid, and effective, and shall continuously produce and obtain their full effects, and that they shall fully benefit the church to which they pertain, now and in the future; and it shall be rightly judged and determined that, from this moment and forever, anything contrary to these things, attempted by anyone, knowingly or unknowingly, shall be considered invalid and void. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twentieth day of the month of July, in the sixth year of our pontificate. P. CARD. GASPARRI, Secretary of State.

TO THE MOST HOLY VIRGIN MARY CHURCH IN MARIENSTATT, WITHIN THE TERRITORY OF THE LIMBURG DIOCESE, OF THE CISTERCIAN ORDER, GRANTED THE DIGNITY AND PRIVILEGES OF A MINOR BASILICA.

PIUS PP. XI

For the perpetual memory of this event.

— In "Marienstatt," commonly known as Marienstatt, now located within the territory of the Limburg Diocese in Germany, a community of Cistercian Fathers was established in the year of the salvation of 1212,

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and a sacred building of great importance was built for the community in the year 1227, founded and promoted by Abbot Conrad, and solemnly dedicated to the Virgin Mary. The church, the first monument of Gothic style in Germany, consists of three naves and is also adorned with several notable works of art, especially the magnificent altar, in honor of Saint Ursula and her martyred companions.

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408. For many centuries, the Oistereienses monks resided here, diligently working in the service of God, until they were expelled from the very monastery by the infamous law of secularization. But, providentially, about eighty years later, in the year 1838, the monastery of Santa Maria, near Augia (Mehrerau), was revived by the Cistercian monks themselves, and divine service could once again be celebrated in its church, according to the regulations of the Cistercian Order. After this unexpected return of the monks, the church became once again the religious center of the entire region; the piety of the people shone forth anew, and once again large crowds of pilgrims flocked there each year, seeking the help of the Virgin. Remembering these things, and after being earnestly requested by our beloved son Cassian Haid, abbot of Maristella (Augia maior), of the Cistercian Order, to raise the local church of Santa Maria to the rank of a minor basilica, in order to commemorate this joyous event during the seventh centenary of its foundation and dedication, We have decided to elevate the aforementioned church to the rank of a minor basilica, with all the privileges that belong to such basilicas, according to the decrees and custom. For the church, as We have mentioned above, is rich in relics of the Saints, abundantly endowed with sacred furnishings, and possesses all that is necessary to attain the dignity of a basilica. We readily and willingly accede to these requests. Therefore, with due consideration of the important recommendation from both the Bishop of Limburg and the General Procurator of the Cistercian Order, and after hearing our venerable brother Anthony, His Eminence Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and after carefully considering all aspects of the matter, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby, with perpetual validity, elevate the church dedicated to the Blessed Virgin Mary, located in "Marienstatt" within the diocese of Limburg, and belonging to the Cistercian Order, to the rank of a minor basilica, with all the privileges that belong to such basilicas according to the decrees and custom. Furthermore, We declare that these present letters shall remain forever valid and effective, and shall have their full and complete effect and force, and that they shall fully apply to those to whom they pertain, now and in the future; and it shall be considered and defined as valid and effective from this moment, and as null and void from

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this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of July, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 409*]

Acta Pii PP. XI 409 X I. THE NATIONAL EUCHARISTIC SHRINE, ORIGINATING FROM THE HOLY CHAPEL, IN THE CITY OF CARACAS, IS ENHANCED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR, BY POPE PIUS XI, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

It is certainly fitting to call that temple the greatest in the Republic of Venezuela, which, under the title of "National Eucharistic Shrine originating from the Holy Chapel," is about to be solemnly dedicated in the archiepiscopal city of Caracas. It is in that very place where, it is said, three hundred years ago, on the occasion of the birth of the city of Caracas, the Holy Sacrifice was offered for the first time. This shrine, surpassing all others in its size and the magnificence of its artistic works, can rightly and deservedly be considered the center of the ancient religion, of the piety and love of the faithful towards the august Sacrament, especially since in it, for more than thirty-seven years, the Eucharistic adoration has been continuously celebrated, day and night.

Bearing these things in mind, the present Archbishop of Caracas, expressing the wishes of the entire clergy and people, humbly presented to Us, with the support of the Most Reverend Brother Philip Cortesi, titular Archbishop of Siraces, Apostolic Delegate to the Republic of Venezuela, petitions that We might, out of Our benevolence, elevate this National Shrine to the dignity of a Basilica Minor. We have readily and gladly considered these requests and have decided to grant them.

Therefore, after consultation with Our Most Reverend Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Sacred Rites, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby, in the presence of these witnesses, and perpetually, enhance and elevate the National Eucharistic Shrine originating from the Holy Chapel, in the archiepiscopal city of Caracas, with the title and dignity of a Basilica Minor, together with all the privileges and honors that are attached to it by law and custom.

We decree, establish, and ordain that these present Letters shall always remain valid and effective, and shall have their full and complete effect and obtain their intended purpose, and shall be most amply supported by those to whom they pertain, or who may pertain to them, now and in the future; and that it shall be rightly judged and defined, and from this moment declared null and void, if anything contrary to these things should

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be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Notwithstanding any contrary provisions.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fifth day of the month of August, in the year 1926, in the fifth year of Our Pontificate.

P. ACTA, vol. XIX, n. 12. — 1-12-927.

CARD. GASPARRI, Secretary of State.

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[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary on the LETTER to His Eminence, Most Reverend Louis, Archbishop of Paris, of the Most Holy Virgin Mary in the Quirinal, of the Roman Empire, Prefect, Cardinal Dubois, Archbishop of PARISIENSEM, whom We have appointed as legate to convene the assembly for the Marian devotion in the entire nation, to be held in CARNUTI.

PIUS PP. XI

Beloved son, greetings and the apostolic blessing.

Since a custom has happily been established for the promotion of the Catholic faith, whereby assemblies are held, it is entirely fitting that similar gatherings should also be frequently celebrated to foster devotion to the Divine Mother among the people; for as always, so too in our Christian age, the people are in great need of the most powerful protection of Mary, amidst all dangers and adversities. We, who from the very beginning of Our pontificate have turned our eyes and hearts to the most sweet Virgin, considering her as the hope of our common salvation, and have not failed to encourage all to increase her worship whenever the opportunity arises, have gladly learned that a Marian gathering will soon take place in CARNUTI, at the end of the ninth century, from which time the famous crypt was founded in honor of the great Mother of God. Therefore, a very good plan has been initiated, namely, to convene an assembly in CARNUTI; all the more so, since CARNUTI has long been considered a city of Mary in Gallia, and the faithful from all of Gallia have been accustomed to make pilgrimages to her sacred shrine; and so many and such illustrious monuments of ancient piety to the heavenly Patroness exist among you, that a certain writer of the Church rightly declared: "Gallia, a kingdom; a kingdom of Mary." For these reasons, We ourselves desire to be present at the assembly in a certain way. Therefore, through these letters, We choose you, beloved son, to preside over the sacred ceremonies there, confident that, with your presence and that of other Most Eminent Cardinals and Bishops, to whom a great multitude of the faithful will certainly join, the

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sacred ceremonies will be most solemnly celebrated, and will bring about a triumph for the Virgin Mother and benefit to souls.

Furthermore, commending ourselves greatly to the piety of the heavenly Queen, We grant that, in Our name, you may bless, offering full remission to those admitted, according to the usual conditions. And to you, beloved son, to the other Most Eminent Cardinals and Bishops, and to all those who will participate in the gathering, We impart, with a generous heart, the apostolic blessing.

Given in Rome, at Saint Peter's, on the eighteenth day of the month of May, in the sixth year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 411*]

To the Most Reverend Father LUDOVICUS, Titular Bishop of Saint Mary of Nova, in the Holy Roman Church, and Cardinal LUÇON, Archbishop of Rheims, on the occasion of the sixtieth anniversary of his priesthood and the restoration of the Cathedral.

PIUS PP. XI, to Our Beloved Son, greetings and the Apostolic Blessing.

Certainly, the sixtieth anniversary of your priesthood would have passed unnoticed were it not for those who esteem your virtues, and especially your most devoted faithful, who spontaneously desired to commemorate so auspicious an event. And rightly so: for it has been observed with what fervor, over so many years, you have diligently fulfilled the various duties entrusted to you; first in the diocese of Angers, working for the salvation of souls; then diligently governing the Church of Bellicensis; and finally, most diligently laboring in the archdiocese of Rheims. Truly, you have been a shepherd formed of heart, leading your clergy more by example than by command; and it is known to all the particular zeal with which you have always faithfully carried out the prescriptions of this Apostolic See, and with which you have strenuously defended the sacred rights and liberties of the Church. Indeed, your pastoral wisdom shone forth especially when, during the height of the war, your words strengthened the wavering, and you comforted trembling knees: and you, being all things to all men, bravely endured every kind of danger, and even faced the acute fear that this magnificent cathedral, so sorely wounded, might collapse. Therefore, enjoy these public expressions of joy, which your devoted children so lovingly offer you; all the more so because it will certainly happen that, on this very day, the central part of the Basilica, restored through laborious work, will be dedicated to the admiration of all.

We, who were eager to express our affection for you in a special way, and who have come to share in your joy, and who join our prayers with those of all, beseech the Lord to preserve you for as long as possible, for the benefit

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of the Church. Furthermore, we grant you, in this happy occasion, to bless the faithful in Our name, offering them a full remission of their sins, under the usual conditions.

In the meantime, may the heavenly Queen of Angels and witness of Our will be the Apostolic Blessing, which We impart to you, Our beloved Son, and to your entire clergy and people, with heartfelt affection in the Lord.

Given at Rome, near Saint Peter, on the eighteenth day of the month of May, in the sixth year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 412*]

Acta Apostolicae Sedis - Official Commentary 412

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORIAL CONGREGATION

I. OF SAINT JOSEPH OF COSTA RICA - OF LIMON

DECREE CONCERNING THE SEPARATION AND AGGREGATION

The Archbishop of Saint Joseph of Costa Rica and the Apostolic Vicar of Limon petitioned the Holy See that the boundaries by which their respective jurisdictions are presently defined be altered, for the good of the souls entrusted to them and for the greater convenience of ecclesiastical administration, so that the parish of Turrialba might be separated from the archdiocese of Saint Joseph of Costa Rica and joined to the Apostolic Vicariate of Limon; and also, that a certain part of the territory of the civil province of Heredia, which is situated to the northwest of the province of Limon and is bounded by the following limits, be separated from the same archdiocese of Saint Joseph of Costa Rica and assigned to the same Apostolic Vicariate of Limon: to the east, the province of Limon itself; to the north, the course of the river 'San Juan' until it receives the waters of the river Sarapiqui; to the west, the course of the river Sarapiqui until the point where the river Sucio flows into it, and along the course of that river Sucio until it receives the waters of the rivers El General.

Indeed, His Holiness, recognizing the suitability, nay, the necessity, of this petition, and exercising the fullness of Apostolic power, and acting in accordance with what seemed best to promote the interests involved, with the consent of those concerned, and also considering the favorable opinion

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of the Most Reverend Father Joseph Eietta, titular Archbishop of Sardica and Apostolic Delegate in Central America, and after consultation with the Sacred Congregation entrusted with the propagation of the Christian name, deemed it fitting to receive the petitions favorably, and so He did.

Therefore, by this Consistorial decree, which shall have the same validity as if Apostolic Letters had been issued under the papal seal, the aforementioned parish of Turrialba and the aforementioned part of the territory of the civil province of Heredia, bounded by the limits described above, are separated from the archdiocese of Saint Joseph of Costa Rica and are permanently joined to the Apostolic Vicariate of Limon.

For the execution of all these matters, His Holiness has deigned to appoint the aforementioned Apostolic Delegate, the Most Reverend Father Joseph Fietta.

[*Latin ed. p. 413*]

The Sacred Congregation for Ceremonies, granting all the faculties that are opportune and necessary for this purpose, including the power to delegate any man established in ecclesiastical dignity to carry out the aforementioned matter; with the obligation of sending to the Sacred Congregation within six months an authentic copy of the completed execution. Notwithstanding any contrary decrees. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 1st of April, 1927. [Signed] Eg C. CARD. DE LAI, Bishop of Sabina and Mantenola, Secretary. Hamletus I. Cicognani, Substitute.

AUGUSTA. EICHSTÄTT. DECREE CONCERNING THE EXCHANGE OF DIOCESES.

The faithful of the property of Bergstetten, belonging to the parish of Kaisheim in the diocese of Augusta, petitioned the Apostolic See, requesting that the aforementioned property, being distant from the parish of Kaisheim, be separated from said parish and incorporated into the neighboring parish of Buchdorf in the diocese of Eichstätt.

Indeed, Our Most Holy Lord Pope Pius XI, with the consent of the Ordinaries of both dioceses, and with the favorable vote of the Most Reverend Father Albert Vassallo de Torregrossa, titular Archbishop of Hemesen, and Apostolic Nuncio in Bavaria, by the present Consistorial decree, has determined that the aforementioned property of Bergstetten be permanently separated from the diocese of Augusta and assigned to the diocese of Eichstätt, changing, for this purpose, the boundaries of both dioceses.

To carry out this execution, His Holiness has deigned to appoint the aforementioned Most Reverend Father Albert Vassallo de Torregrossa, granting him all the necessary and opportune faculties, including the power to delegate any man established in ecclesiastical dignity to carry out

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the aforementioned matter; with the obligation of sending to the Sacred Congregation Consistorial within six months an authentic copy of the completed execution. Notwithstanding any contrary decrees.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 22nd of October, 1927. [Signed] Eg C. CARD. DE LAI, Bishop of Sabina and Mantenola, Secretary. Hamletus I. Cicognani, Substitute.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary 414 III PROVISIONS REGARDING CHURCHES. Our Most Holy Lord Pope Pius, by the divine Providence, and by the decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each with its own pastor, as follows:

October 30, 1927. — To the Cathedral Church of Acireale, he appointed the Reverend Evasio Colli, parish priest of the town of Occimiano, in the diocese of Casale Monferrato.

October 31. — To the Metropolitan Church of Bisunthe, he appointed the Reverend Father Henry Binet, formerly Bishop of Soissons (-Laon-Saint-Quentin).

November 9. — To the titular archbishopric of Corinthus, he appointed the Reverend Hector Eelici, Urban Antistite, Apostolic Nuncio to the Republic of Chile.

November 11. — To the titular bishopric of Helenopolis in Bithynia, he appointed the Reverend Father Michael Labrecque, formerly Bishop of Chicoutimi.

November 17. — To the titular bishopric of Hieropolis, he appointed the Reverend Nicanore Mutiloa, from the Congregation of the Most Holy Redeemer, whom he appointed Apostolic Administrator of Barbastro.

November 18. — To the Cathedral Church of Colle di Val d'Elsa, he appointed the Reverend Father Louis Ferretti, from the Order of Preachers.

November 21. — To the Cathedral Church of Włocławek (Kujawy, Kalisz), he appointed the Reverend Father Władysław Krynicki, formerly titular Bishop of Achantimim.

IV. APPOINTMENT. The Reverend Father Michael O'Doherthy, Archbishop of Manila, has been appointed as the Ordinary of Lipa, in the second degree. This appointment was approved by Our Most Holy Lord Pope, by a rescript of the Sacred Congregation of the Consistory, on October 28, 1927.

V. NOTIFICATION. It is declared, for the information of Ordinaries, especially in the Federated States of America, that the Reverend Aloysius Guigonnet, of the diocese of Cervia, is suspended from office, and that all

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permission for him to remain in America is revoked.

[*Latin ed. p. 415*]

415. The Most Holy Congregation of the Council. SACRA CONGREGATIO CONCILII ROMANA ET ALIARUM SERVITII CHORALIS. April 23, 1927. The following doubts or questions concerning the choral service, in accordance with the canons, especially 414, 418, and 419, were proposed to this Most Holy Congregation of the Council for a suitable solution:

I. "Whether, after the Code of Canon Law, an explicit concession from the Apostolic See is required for alternatives, or whether custom or capitular constitutions are sufficient."

II. "Whether those who enjoy alternatives by canonical law can, through the interest of the choir, substitute for absences permitted in their own week."

III. "Since, in Abula, on March 15, 1924, it was decided that the entire day should be counted in the case of an illegitimate absence from the choir, even for a few hours, the question is asked: 'Whether the same calculation should be made in the case of an illegitimate absence from any hour on the part of one who has obtained an indulgence for days and hours.'"

Furthermore, in a common meeting held in the Apostolic Palace on April 23, 1927, the Eminent and Most Reverend Fathers of the Most Holy Congregation of the Council were commanded to respond:

To I: Affirmative to the first part, saving the law of foundation; negative to the second.

To II: Negative.

To III: Affirmative.

These resolutions were approved and confirmed by Our Most Holy Lord Pope Pius XI, through divine Providence, after a hearing held on May 2 of the following year, upon the report of the undersigned Secretary of the same Most Holy Congregation.

D. L. m CARD. SBARRETTI, Prefect.

s. t IULIUS, Ep. tit. Lampsacen., Secretary.

[*Latin ed. p. 416*]

Acts of the Apostolic See - Official Commentary 416

SACRED CONGREGATION OF RITES

October 3rd

LECTION IX

Saint Thérèse of the Child Jesus, born in Lisieux, in France, from hon-

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orable and pious parents. At the age of five, having lost her mother, she entrusted herself entirely to the providence of God, under the watchful care of her most loving father and older sisters: with these teachers, she advanced on the path to perfection like a giant.

It is customary for young women of the Order of Saint Benedict in Lisieux to spend nine years in formation.

At the age of ten, she was long afflicted by a hidden and serious illness, but through the grace of our Lord, she was miraculously healed by Saint Ann, a saint of divine origin.

Filled with angelic fervor, she approached the sacred altar for the first time, and there she tasted an insatiable hunger for this food.

Desiring to enter the Order of Discalced Carmelites, she encountered many difficulties due to her young age, which she bravely overcame, and at the age of ten, she happily entered the Carmelite monastery in Lisieux, where she shone with extraordinary charity towards God and her neighbor.

Following the spiritual path of childhood, according to the teachings of the Gospel, she led others, especially the novices, along the same path.

Inflamed with a desire to suffer, two years before her death, she offered herself as a victim to the merciful love of God.

At the age of twenty-four, on September 30th, in the year one thousand eight hundred and ninety-seven, she ascended to her Spouse.

This saint, renowned for her virtues and miracles, was included among the Blessed Virgins by Pope Pius XI, and, with brilliant new signs, on the sixteenth day before June, during the Great Jubilee, she was solemnly enrolled in the calendar of Saints.

His Holiness Pope Pius XI, with the reference of the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, having reviewed the aforementioned reading, has duly approved and graciously granted that it be recited during the celebration of the feast of Saint Thérèse of the Child Jesus, with the following regulations to be observed henceforth.

Notwithstandng any objections to the contrary.

October 26, 1927.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Sacred Roman College, Prefect.

L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 417*]

SACRED ROMAN ROTA, ACTS 417 OF THE TRIBUNALS.

SUMMONS BY EDICT.

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MATTER OF NULLITY OF MARRIAGE (EERTIER-GIUSTI).

Since the actual place of residence of John Bapt. Giusti, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on December 28, 1927, at 12 o'clock, to discuss the matter in dispute, or to affix his signature below, and to designate the day for the rota session for the determination of the cause: Whether the decision of the Rota of July 1, 1927, should be confirmed or annulled.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned John Bapt. Giusti, must take care to inform him of this edictal summons.

L. $8 S. P. Parrillo, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 28, 1927.

John Ladelci, Notary.

[French Translation, included for context, but not to be translated.]

Etant inconnu le lieu de la demeure actuelle de M. Jean Giusti, défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Via della Dataria, n. 94), 28 Décembre 1927 à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de [la cause devant la Rote. Doit-on confirmer ou casser la sentence Rotale du 1 Juillet 1927 f Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit M. Jean Giusti devront, dans la mesure du possible l'avertir de la présente citation.

[*Latin ed. p. 418*]

Acts of the Apostolic See - Official Commentary Q8 APPENDIX VICARIATE OF THE CITY. Citation of the edictal decree of ROMA concerning a dispensation from marriage (SERENI—ZELLI IACOBUZI). Since the residence and the current place of abode of Mr. Pietro Zelli Iacobuzi, summoned in this cause, are unknown, the aforementioned gentleman is hereby cited to appear in person before the undersigned Judge Instructor at the seat of the Tribunal of the Vicariate of Rome (Piazza della Pigna 12) on December 15, 1927, at 10:00 AM, to testify in the cause for the dispensation of his marriage, which is asserted to be valid but not consummated, instituted against him by his wife, Laura Sereni, warning him that if he does not appear, he will be declared in contempt of court, and the proceedings in the cause will proceed further in his absence. All those who have knowledge of the current abode of the aforementioned party are requested, if, and insofar as it is possible, to ensure that he

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becomes aware of this edictal citation. Rome, from the seat of the Tribunal of the Vicariate, November 3, 1927. L. © S. B. De Felicis, Judge Instructor. D. Dottarelli, Clerk.

[*Latin ed. p. 419*]

Diarium Romanae Curiae 419

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 8 Novembre 1927, nel Palazzo Apostolico Vaticano si è tenuta la Congregazione dei Sacri Riti. In questa Congregazione, gli Eminenti Signori Cardinali, nonché i Reverendissimi Prelati Officiali, membri della stessa, hanno discusso e espresso il loro voto sulle seguenti questioni:

1. Riguardo al culto, in conformità ai Decreti di Urbano VIII, non ancora prestato alla Serva di Dio Maria di Gesù Crocifissa, religiosa professa dell'Ordine dei Carmelitani Scalzi.

2. Riguardo al culto, come sopra, non ancora prestato alla Serva di Dio Maria di Gesù, religiosa professa dell'Ordine dei Carmelitani Scalzi.

3. Riguardo al culto, come sopra, non ancora prestato ai Servi di Dio Gregorio Grassi, Vescovo di Ortosia; Francesco Fogolla, Vescovo di Bagi; Antonio Fantosati, Vescovo di Daraa; Teotimo Verhaghen, Vescovo di Siene, dell'Ordine dei Frati Minori, e ai loro compagni, uccisi, come si afferma, in Cina in odio alla Fede.

4. Riguardo alla validità del Processo Apostolico istituito nella Curia Ecclesiastica di Firenze, basato sulla fama di santità, ecc., in generale, della Serva di Dio Anna Maria Lapini, Fondatrice dell'Istituto delle povere Figlie dalle Sacre Stimmate.

5. Riguardo alla validità dei Processi Apostolici istituiti nelle Curie Ecclesiastiche di Barcellona e Kollotschau, riguardanti i miracoli che si affermano siano stati operati da Dio per intercessione del Beato Roberto Cardinale Bellarmino, della Compagnia di Gesù, dopo la sua Beatificazione.

6. Riguardo alla validità dei Processi Apostolici istituiti nelle Curie Ecclesiastiche di Moulins e Nashville, riguardanti i miracoli che si affermano siano stati operati da Dio per intercessione della Venerabile Serva di Dio Eufrasia Pelletier, Fondatrice della Congregazione delle Suore del Buon Pastore.

7. Riguardo alla validità dei Processi Apostolici istituiti nella Curia Ecclesiastica di Brzesc, riguardanti i miracoli che si affermano siano stati operati da Dio per intercessione della Venerabile Serva di Dio Vincenza Gerosa, Cofondatrice dell'Istituto delle Suore della Carità a Luere, Diocesi di Brzesc.

8. E infine, riguardo alla validità dei Processi Apostolici e Ordinari

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nella Causa di Beatificazione e Canonizzazione del Venerabile Servo di Dio Paolo Cafaro, sacerdote professo della Congregazione del Santissimo Sacramento.

Martedì, 22 Novembre 1927, nel Palazzo Apostolico Vaticano, con la partecipazione degli Eminenti e Reverendissimi Signori Cardinali e con il voto dei Reverendissimi Prelati Officiali e dei Consultori Teologi, membri della Sacra Congregazione dei Riti, si...

[*Latin ed. p. 420*]

Acts of the Apostolic See - Official Commentary 420: The Preparatory Congregation was held to discuss the question of the heroic exercise of virtues by the Venerable Servant of God, Joanna Elizabeth Bichier des Ages, Co-foundress of the Congregation of the Daughters of the Cross, known as the Sisters of St. Andrew. On Tuesday, November 29, 1927, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Most Illustrious Cardinals, the Most Reverend Prelates, and the theological consultants, who comprise the same, discussed and gave their vote on the question of the heroic degree of virtues in the cause of beatification and canonization of the Venerable Servant of God, Brother Benilde, of the Institute of Christian Schools.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

NOTIFICATION

By the Motu Proprio "Cum decessor," on November 3, 1927, the Most Blessed Father ordered the transfer of the seat of this Sacred Congregation to the pontifical buildings at St. Callixtus, with the same designation. Therefore, letters and other documents to be sent to the Secretariat of this Sacred Congregation should be addressed as follows:

Secretariat of the Sacred Congregation for Seminaries and Catholic Universities - St. Callixtus Palace, Piazza S. Maria in Trastevere, Rome 114.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretariat of State, the Holy Father Pius XI, may he reign happily, deigned to appoint:

May 8, 1927.

Monsignor Antonio Anellini,

Reverend Fathers Bartolomeo Xiberta and Ilario Doswald, of the Order of Carmelites;

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Reverend Father Gregory of St. Teresa, of the Order of Discalced Carmelites;

Reverend Father Gennaro Moretti, of the Order of the Minim;

Reverend Father Carlo Gussoni, of the Clerics Regular of Barnabas;

Reverend Father Possidio Dauby, of the Augustinian Fathers of the Assumption;

Reverend Father Giuseppe Haegy, of the Congregation of the Holy Spirit;

Reverend Father Francesco Walland, of the Pious Salesian Society of Don Bosco,

as consultants to the Sacred Congregation of Sacraments.

[*Latin ed. p. 421*]

Diarium Romanae Curiae, 8 November 1927. Monsignor Alessandro Paglialunga and the Reverend Father Abbé Nicola Lardi, of the Regular Canons of the Lateran Palace, are Consultors of the Sacred Congregation "for the Oriental Church." By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to appoint: 12 November 1927. The Most Reverend Cardinal Evaristo Lucidi, Protector of the Sisters of the Immaculate Conception (Genoa). 14 November. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Salesian Sisters of the Sacred Hearts (Lecce). 15 November. The Most Reverend Cardinal Basilio Pompilj, Protector of the Institute of the Daughters of Calvary (Mexico). Apostolic Protonotaries, to participate [in deliberations]: 29 August 1927. Monsignor Giuseppe Xormandière, of the diocese of Lavai. 13 September 1927. Monsignor Giacomo Carlo McGugan, of the diocese of Edmonton. 31 October 1927. Monsignor Eduardo Pyke, of the diocese of Lancaster. 7 November 1927. Monsignor Giovanni Reinisch, of the diocese of Secovia. Domestic Prelates of His Holiness: May 1927. Monsignor Torquato Dini (Boma). Monsignor Alberto Canestri (Rome). 29 August 1927. Monsignor Andrea Roulleaux, of the diocese of Lavai. 25 October 1927. Monsignor Pietro Cogliolo, Secretary of the Apostolic Delegation of Haiti. 28 November 1927. Monsignor Giovanni Bacile, of the diocese of Monreale. 31 December 1927. Monsignor Antonio Bouche, of the archdiocese of Lyon. 5 November 1927. Monsignor Luigi Picard, of the diocese of Namur. 8 November 1927. Monsignor Francesco Balázs, of the diocese of Transylvania. 17 November 1927. Monsignor Patrick Francis Horan, of the diocese of Little Rock. Monsignor Bernard Henry Feurst, of the same diocese. 18 November 1927. Monsignor William Daly, of the archdiocese of Glasgow.

[*Latin ed. p. 422*]

Acts of the Apostolic See - Official Commentary 422 HONORS. Under the blessed reign of Pope Pius XI, the Holy Father deigned to bestow the

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following honors:

The Grand Cross of the Order of Saint Gregory the Great: September 25, 1927. To His Excellency, the Honorable Mr. Carlo Dunbar Burgess King, President of the Republic of Liberia.

The Knighthood of the Order of Saint Gregory the Great: November 15, 1927. To Mr. Hagi Agha, of the Apostolic Delegation of Mesopotamia.

The Grand Cross of the Order of Saint Gregory the Great, civil class: November 12, 1927. To Mr. Giuseppe Pietro Nguyen-Huu-Bai, President of the Council of Ministers and Minister of the Interior of Annam.

The Commander of the Order of Saint Gregory the Great, civil class: August 31, 1927. To Mr. Martino Martinetti, of the diocese of Mantova.

October 21, 1927. To Mr. Professor Dante Sodini, of the archdiocese of Florence.

October 28, 1927. To Mr. Doctor Giuseppe Marchisone, of the same archdiocese.

October 29, 1927. To Mr. Lawyer Giuseppe Cavazzana, of the archdiocese of Milan.

October 29, 1927. To Mr. Pietro Cailliau, of the diocese of Versailles.

October 31, 1927. To Mr. Marchese Franchino Busconi, of the archdiocese of Bologna.

November 1, 1927. To Mr. Enrico H. Melançon, of the archdiocese of Montreal.

November 5, 1927. To Mr. Giuseppe Bäber (Switzerland).

November 5, 1927. To Mr. Roberto Durrer (Switzerland).

November 5, 1927. To Mr. Giovanni Meyer-Bahn (Switzerland).

The Knighthood of the Order of Saint Gregory the Great, civil class: July 12, 1927. To Mr. Antonio Mátrai, of the archdiocese of Strigonia.

August 17, 1927. To Mr. Francesco Vimercati, of the diocese of Brzesc.

August 31, 1927. To Mr. Giuseppe Delmotte, of the diocese of Mantova.

October 13, 1927. To Mr. Mario Jrailich, of the same diocese.

October 19, 1927. To Mr. Carlo Mancinelli, of the diocese of SorÃ¸.

October 25, 1927. To Mr. Salvatore Paolino Somaschini, of the archdiocese of Florence.

October 25, 1927. To Mr. Roberto Bartolesi, of the same archdiocese.

October 29, 1927. To Mr. Maurizio Vaupoulle, of the diocese of Versailles.

November 7, 1927. To Mr. Epifanio Martino, of the archdiocese of Turin.

November 7, 1927. To Mr. Giorgio Me Ghee, of the archdiocese of Glasgow.

November 7, 1927. To Mr. Lawyer D. Giacomo J. Spalding, of the diocese of Savannah.

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November 7, 1927. To Mr. Professor Ferdinando Charron, of the diocese of Angers.

[*Latin ed. p. 423*]

Diarium Romanae Curiae, 8 November 1927. To the Reverend Professor Eugenio Genest, of the same diocese.

To the Reverend Professor Maurizio Cesbron, of the same diocese.

9. To the Reverend Eeinard Dreesmann, of the archdiocese of Utrecht.

To the Reverend Ginseppe Souren, of the same archdiocese.

11. To the Reverend Doctor Eugenio Leflaive, of the archdiocese of Paris.

To the Reverend Maestro Armando Vivet, of the same archdiocese.

12. To the Reverend Saturnino Luigi Mathias, of the diocese of Mangalore.

14. To the Reverend Emilio Hebert, of the archdiocese of Montreal.

The Grand Cross of the Order of St. Sylvester, Pope: 25 September 1927.

To the Reverend Baron Rodolfo Augusto Luigi Lehman (Liberia).

To the Reverend Edwin Barclay (Liberia).

The Commander's Cross with Star of the Order of St. Sylvester, Pope: 25 September 1927.

To the Reverend Geremia Harris (Liberia).

To the Reverend Giovanni Gottlieb Richard (Liberia).

To the Reverend Dionigi Le-Phat-an (Indochina).

The Commander's Cross of the Order of St. Sylvester, Pope: 8 November 1927.

To the Reverend Nicola Montani, of the archdiocese of Milan.

The Knight's Cross of the Order of St. Sylvester, Pope: 27 October, 8 November 1927.

To the Reverend Enrico Vigo, of the archdiocese of Genoa.

To the Reverend Giuseppe Arduino, of the archdiocese of Turin.

BY THE GRACE OF HIS HOLINESS

By means of letters from His Eminence, the Most Reverend Monsignor, the Holy Father, Pope Pius XI, may he reign happily, deigned to appoint:

Secretaries of Grace, Extraordinary:

17 June 1927.

Most Reverend Monsignor Buggero Tredici, of the diocese of Velletri.

16 September.

Most Reverend Monsignor Antonio Barisani, of the diocese of Faenza.

21 October.

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Most Reverend Monsignor Giuseppe Be, of the diocese of Ivrea.

Most Reverend Monsignor Alessandro Soave, of the diocese of Acqui.

Most Reverend Monsignor Ferdinando Wagner, of the Apostolic Administration of the Serbian Banat.

Most Reverend Monsignor Nicola Gerofi, of the same Apostolic Administration.

Most Reverend Monsignor Pietro Prem, of the same Apostolic Administration.

[*Latin ed. p. 424*]

Acts of the Apostolic See - Official Commentary, November 17, 1927. Monsignor Giovanni Sirotich, of the diocese of Trieste and Capodistria.

Monsignor Giacomo Ukmar, of the same diocese.

Monsignor Giusto Tamaro, of the same diocese.

Secret Chamberlain of Sword and Cape, Supernumerary of His Holiness: November 19, 1927.

Mr. Alfredo Giuseppe Ellison, of the diocese of Clifton.

Chamberlains of Honor in purple vestments of His Holiness: October 20, 1927.

Monsignor Giovanni Benvenuti, of the archdiocese of Florence.

Monsignor Massimiliano Bau, of the diocese of Bottemhurgo.

November 17.

Monsignor Rodolfo Saversnig, of the diocese of Trieste and Capodistria.

Monsignor Francesco Sila, of the same diocese.

Monsignor Giuseppe Jurizza, of the same diocese.

Monsignor Stefano Kropek, of the same diocese.

November 21.

Monsignor Mcolò Pardo, of the diocese of Piazza Armerina.

Monsignor Antonio Caddeo, of the archdiocese of Oristano.

Chamberlain of Honor of Sword and Cape, Supernumerary of His Holiness: November 4, 1927.

Mr. Cavaliere Boberto De Ferrari, of the diocese of Treviso.

Secret Chaplains of Honor of His Holiness: November 21, 1927.

Monsignor Michele Piliván, of the diocese of Cinque Chiese.

Monsignor Giovanni Iványi, of the same diocese.

NECROLOGY: October 31, 1927.

Monsignor Filippo Tchao, titular Bishop of Vaga.

Monsignor Geremia Giacomo Harty, Bishop of Omaha.

November 6.

Monsignor Ludovico Petit, titular Archbishop of Corinth.

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November 9.

Monsignor Gennaro Trama, Bishop of Lech.

Monsignor Guglielmo Miller, titular Bishop of Ã□ivril.

Monsignor Boberto Giulio Colombo, titular Bishop of Camaco.

November 12.

Most Reverend Cardinal ALESSANDRO LUALDI, of the title of the Saints Andrea and Gregory at Celio, Archbishop of Palermo.

November 14.

Monsignor Pio Damaso De Bono, titular Bishop of Troade.

November 24.

Monsignor Patrizio Riccardo HefCron, Bishop of Winona.

November 26.

Most Reverend Cardinal GIOVANNI BONZANO, of the title of Saint Susanna.

[*Latin ed. p. 425*]

Year XIX - Tome XIX, December 10, 1927, No. 13.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY

CONCORDAT BETWEEN THE HOLY SEE AND THE GOVERNMENT OF LITHUANIA.

In the name of the Most Holy and Indivisible Trinity.

His Holiness Pope Pius XI and the President of the Republic of Lithuania, Mr. Antanas Smetona,

Animated by the desire to determine the situation of the Catholic Church in Lithuania and to establish the rules that will govern in a worthy and stable manner ecclesiastical affairs within the territory of the Republic,

Have decided, for this purpose, to conclude a Concordat.

Consequently, His Holiness Pope Pius XI and the President of the Republic of Lithuania, Mr. Antanas Smetona, have appointed their respective Plenipotentiaries:

His Holiness: His Eminence, the Most Reverend Cardinal Pierre Gasparri, His Secretary of State;

The President of the Republic: His Excellency, Mr. Augustinas Voldemaras, President of the Council and Minister of Foreign Affairs.

The aforementioned Plenipotentiaries, after exchanging their full powers, have agreed upon the following provisions:

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ACTA, Vol. XIX, No. 13. - 10-12-1927. 29.

[*Latin ed. p. 426*]

Acta Apostolicae Sedis - Official Commentary

ARTICLE I. The Catholic Church, without distinction of rites, shall enjoy within the Republic of Lithuania all the liberties necessary for the exercise of its spiritual power and its ecclesiastical jurisdiction, as well as for the administration and management of its affairs and its property, in accordance with Divine Law and Canon Law.

ARTICLE II. Bishops, clergy, and the faithful shall communicate freely and directly with the Holy See. In the exercise of their functions, the Bishops shall communicate freely and directly with their clergy and their faithful, and may also publish their instructions, mandates, and pastoral letters.

ARTICLE III. In order to maintain friendly relations between the Holy See and the Republic of Lithuania, an Apostolic Nuncio shall reside in Lithuania, and a Minister of the Republic shall reside with the Holy See.

ARTICLE IV. The civil authorities shall lend their support to the execution of ecclesiastical decisions and decrees: in the case of the dismissal of a cleric or the deprivation of an ecclesiastical benefice; in the case of the defense of the wearing of the ecclesiastical habit; in the case of the collection of taxes destined for ecclesiastical purposes and permitted by the laws of the State.

ARTICLE V. Clerics shall enjoy special legal protection in the exercise of their ministry. Equal to the officials of the State, they shall benefit from the right of exemption from judicial seizure for a portion of their salaries. Clerics who have received the Orders, religious who have pronounced their vows, students in the Seminaries, and novices in the Novitiates, if they persevere in their ecclesiastical or religious state, shall be...

[*Latin ed. p. 427*]

The agreement with the Republic of Lithuania, number 427, exempts individuals from military service, even in the case of war and conscription. Clergy will also be released from civic duties that are incompatible with their priestly vocation, according to Canon Law.

ARTICLE VI: The immunity of churches, chapels, and cemeteries is assured, provided that public safety is not thereby compromised.

ARTICLE VII: The armies of the Republic of Lithuania shall enjoy all the exemptions granted to armies by the Holy See, according to the prescriptions of Canon Law. Chaplains shall exercise the functions of their ministry under the jurisdiction of the Archbishop, who shall have the right to choose them.

ARTICLE VIII: On Sundays and on the day of the national holiday of independence, the officiating priests shall recite a liturgical prayer for the

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prosperity of the Republic of Lithuania and its President.

ARTICLE IX: No part of the Republic of Lithuania shall depend on a Bishop whose seat is located outside the borders of the Lithuanian State. The ecclesiastical province, whose dioceses and prelature are established by the Bull *Lithuanorum gente*, shall not be modified without prior agreement with the Lithuanian Government, except for parochial adjustments required for the good of souls. In any case, the boundaries of the ecclesiastical province, the dioceses, and the prelature shall conform to the borders of the Lithuanian State.

ARTICLE X: The creation and modification of ecclesiastical benefices, of religious Congregations and Orders, as well as of their houses and institutions, shall depend on the competent ecclesiastical authority, which, whenever said measures would entail expenses for the State Treasury, shall proceed after consultation with the Government. The Congre-

[*Latin ed. p. 428*]

Acta Apostolicae Sedis - Commentarium Officiale: Congregations et Ordres religieux poterunt de pleno jure se stabilire et existere in Lithuanie, si in Republica provinciam constituunt secundum regulas iuris canonici. Si hanc conditionem non implent, et iam in territorio civitatis exsistunt, domus quae in momento ratificationis praesentis Concordati exsistunt, a civitate recognitae erunt; tamen, novas domus non poterunt aperire sine speciali authorizatione a Sancto Sedes. ARTICULUS XI: Electio Episcoporum ad Sanctam Sedem pertinet. Sanctitas Sua consentit ad praesidem Republicae consultare, antequam Archiepiscopus et Episcopi diocesani, coadjutores cum iure successionis, nominantur, ut curatur, ut praesidens nullas rationes de characteris politicis contra hanc electionem adducat. ARTICULUS XII: Ordinarii supra dicti, antequam officia sua suscipiant, coram Praeside Republicae, iuramentum fideliitatis dabunt, secundum formulam sequentem: "Coram Deo et super Sanctorum Evangeliorum, iuro et prometto, sicut convenit Episcopo, fidem ad rempublicam Lithuaniae. Iuro et prometto, ut legem et ordinem publicum, qui ab Constitutione stabilitur, in omni fide et pietate servabo, et ut Clerum meum eidem legi et ordine obedire faciam. Iuro et prometto, praeterea, ut nulli pactis neque conciliis participem, quae rei publicae Lithuanae vel ordine publico nocere possint. Nemini ex Clero meo talia acta permitto. Curans de bono et interesse civitatis, omnia pericula, quae civitatem cognoscere scio, ab ea auferre studebo." ARTICULUS 1.° In omnibus XIII scholis publicis, vel ab statu subventionatis, institutio religionis obligatoria est. Autoritas religiosa pertinens, curriculum constituet et textus eliget. Nominatio magistrorum et vigilantia institutionis religionis, quantum ad

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contentum eius et mores magistrorum, secundum ius canonicum erit.

[*Latin ed. p. 429*]

Article 429. Should the Ordinary withdraw from a teacher the authorization previously granted, the teacher shall thereby be deprived of the right to teach Religion. The same principles, concerning the selection and revocation of teachers, shall be applied to professors, lecturers, and adjunct professors of the Faculty of Philosophy and Theology, whom the State maintains at its expense.

2. In all dioceses, the Catholic Church, in accordance with Canon Law, shall possess ecclesiastical seminaries subsidized by the State, which She shall direct and of which She shall appoint the teachers. Diplomas of studies issued by the major seminaries shall be sufficient to teach Religion in all public or state-subsidized schools.

3. In all public or state-subsidized schools, the State shall, in agreement with the Ordinaries, ensure that students may properly fulfill their religious duties.

4. With regard to the education of Catholic youth, the State recognizes to the Ordinaries the rights provided for in Canon 1381, and shall give due consideration to the justified remonstrances of the same Ordinaries.

5. All schools that are under the authority of the Ordinary and conform to the program of the Ministry of Public Instruction are considered, with regard to the validity of diplomas, to be schools of the State.

ARTICLE XIV. The Clergy, in Lithuania, are authorized to keep records of births and baptisms, marriages, and deaths, which, in accordance with the Constitution of the country, are valid even in civil courts. The Church provides to the State copies of the records of the current year, as well as the records of the previous year. If the work of drafting these documents is not paid for by the interested parties themselves, the State shall compensate for it.

ARTICLE XV. Marriages celebrated in accordance with the prescriptions of the Code of Canon Law thereby obtain the civil effects.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Commentarium Officiale ARTICLE XVI. Ecclesiastics, their possessions, and the possessions of ecclesiastical and religious legal persons, are subject to taxation in the same manner as the persons and possessions of the citizens of the Republic and of secular legal persons, with the exception, however, of buildings consecrated to divine service, ecclesiastical seminaries, houses of formation for religious men and women, as well as the dwellings of religious men and women who have made vows of poverty, and of assets and titles whose revenues are destined for the needs of religious worship and do not contribute to the personal income of the beneficiaries. The residences of Bishops and of parish clergy, as

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well as their official premises, shall be treated by the Tax Authorities in the same manner as the official residences of civil servants and the premises of State institutions.

ARTICLE XVII. All ecclesiastical and religious legal persons have, according to the rules of common law, the right to acquire, to sell, to possess, and to administer, in accordance with Canon Law, their movable or immovable property, as well as the right to appear before any court or authority of the State for the defense of their civil rights.

ARTICLE XVIII. The Republic guarantees the right of the competent authorities to assign ecclesiastical functions, offices, and benefices according to the prescriptions of Canon Law. The following rules shall apply to the assignment of parish benefices: Within the territory of the Republic of Lithuanie, no one may obtain parish benefices, unless they have received the consent of the Government: 1.° Foreigners who are not naturalized; 2.° Persons whose activities have been contrary to the security of the State. Before proceeding with appointments to these benefices, the ecclesiastical authority shall inquire with the competent Minister of the Republic to ensure that none of the reasons mentioned above in points 1.° and 2.° would be opposed to it. In the event that the aforementioned Minister does not present, within a period of 30 days, any objections against the person whose appointment is being considered, the ecclesiastical authority shall proceed with the appointment.

[*Latin ed. p. 431*]

Article 431. The right of patronage, whether held by the State or by private individuals, remains in effect until a new agreement is reached. The presentation of a worthy ecclesiastic to the vacant position shall be made by the patron within a period of 30 days, from a list of three names proposed by the Ordinary. If, within 30 days, the presentation is not made, the benefice shall become vacant. In the case of a parochial benefice, the Ordinary, before proceeding with the appointment, shall consult the competent Minister in accordance with Article XVIII.

Article XX. If ecclesiastics or religious are accused before the secular Tribunals of crimes foreseen by the penal laws of the Republic, these Tribunals shall immediately inform the competent Ordinary of each case of this kind, and shall transmit to him, if applicable, the indictment and the judicial sentence with its reasoning. The Ordinary, or his delegate, shall have the right, after the conclusion of the judicial proceedings, to examine the relevant files. In the case of arrest or imprisonment of the aforementioned persons, the civil authorities shall proceed with due regard to their status and their hierarchical rank. Ecclesiastics and religious shall be detained and shall serve their sentence in premises separate from those intended for laypersons, unless they have been deprived by the competent Ordinary of their dignity as ecclesiastics. In the event that they are sentenced by

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judgment to detention, they shall serve this sentence in a monastery or other religious house, in premises intended for that purpose.

Article XXI. The Ordinaries shall ensure that all the faithful have religious assistance in their native language, according to the rules of the Church.

Article XXII. 1.° The Republic of Lithuanie recognizes the property rights of ecclesiastical and religious legal persons in all movable and immovable property, capital, rents, and other rights, which these legal persons currently possess within the territory of the State. 2.° The Republic of Lithuanie consents to the aforementioned property rights, in cases where they have not yet been registered, being registered.

[*Latin ed. p. 432*]

Acta Apostolicae Sedis – Commentaries officiales in registris hypothecaris vel aliis instrumentis legalibus aequiparatis, sub nominibus personarum juridicarum quae ea possident (Episcopatus, Capitula, Congregationes, Ordines religiosi, Seminaria, beneficia parochiales, alia beneficia, etc.), inscribantur, et hoc ex declaratione Ordinarii competentis, certifacta ab auctoritate civili competenti. 3.° Quaesio de bonis immobilibus quibus Ecclesia ab Russia privata est et quae nunc in possessione civitatis Lithuaniae inveniri possunt, solvetur per pactum posteriorem. 4.° Bona quae Res Publica Lithuaniae ab aliis civitatibus reclamaret et quae olim Ecclesiae pertinuerunt, ei restituentur conformiter iuri canonico. ARTICULUS XXIII Summae, quae Res Publica persolvit conformiter tabellis per legem vigentem constitutis sub nominibus diocesium Samogitiae et Seinai et Administrationis Apostolicae "Vilnius", respective archidioecesis Kaunas et diocesium Vilkaviskis et Kaisedorys, eodem modo et in eadem proportione solvantur novis diocesibus Telsiai et Panevezys. Civitas autem se obligat ad has allocationes augere in eadem proportione quam ad alias partes Administrationis Civitatis. * Pactus posterior inter partes contractantes regulabit omnia quae spectant ad conservationem ecclesiarum et aliorum aedificiorum ecclesiasticorum, necnon novarum constructionum quae pro bono animarum requiruntur. ARTICULUS XXIV Archiepiscopus, Episcopi, Clerus et corpus docens in magnis Seminariis ius habent ad pensionem. Participatio eorum in fundo pensionis posteriorem pacto cum Ordinariis regulabitur. ARTICULUS XXV Civitas plenam libertatem organizationis et operationis concedit associationibus quae fines praecipue religiosos persequuntur, quae partes Actionis Catholicae sunt et, ut talis, a potestate Ordinarii pendent.

[*Latin ed. p. 433*]

Agreement with the Republic of Lithuania, ARTICLE 433 XXVI. All laws, ordinances, or decrees which would be in contradiction with the stipulations of the preceding articles, shall, by virtue of this very fact, be annulled,

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from the moment that the present Concordat comes into effect. ARTICLE XXVII. Ecclesiastical properties situated in Lithuania, but belonging to ecclesiastical and religious legal persons having their seat outside the borders of the Lithuanian State, and conversely, shall be the subject of a special agreement. ARTICLE XXVIII. The present Concordat shall come into effect on the day of the exchange of the acts of its ratification. Rome, the twenty-seventh of September, nineteen hundred and twenty-seven. PIERRE Card. GASPARRI. L. ÉB S. AUGUSTINAS VOLDEMARAS. L. gg S.

[*Latin ed. p. 434*]

Having been concluded, and signed by the respective Plenipotentiaries on the twenty-seventh day of September of the current year, a Concordat between the Holy See and the Government of the Republic of Lituania, today, the tenth day of December, 1927, His Eminence, the Most Reverend Cardinal PIETRO GASPARRI, Secretary of State of His Holiness, and His Excellency, the Most Reverend Doctor GIORGIO SAULIS, Envoy Extraordinary and Minister Plenipotentiary of the Republic of Lituania, having met in the chambers of the Apostolic Palace at the Vatican, after reading the respective instruments of ratification, have found them to be fully in conformity in all and each of their articles. Consequently, both have proceeded to the exchange of the aforementioned ratifications, and in faith of such Act, they have signed with their own hands this present record in duplicate, affixing thereto the seals of their arms. Rome, from the Papal Palace at the Vatican, the 10th day of December, 1927. L. E. S. P. Card. GASPARRI. L. Dr. J. S. SAULIS.

[*Latin ed. p. 437*]

Year XIX - Vol. XIX, 22nd of December, 1927, No. 14.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

SACRED CONGREGATION.

I. SECRET CONSISTORY.

On Tuesday, the nineteenth of December, 1927, a Secret Consistory was held in the Vatican Apostolic Palace, the acts of which are reported in order:

I. - ADDRESS OF OUR HOLY LORD AND PUBLICATION TO THE CARDINAL FATHERS.

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Venerable Brothers,

As your Sacred College, and indeed Ourselves, who are most closely united with you, have observed this year drawing to a close, the events, indeed so numerous and so great, have been such that we cannot, despite the solemnity that otherwise occupies us, refrain from expressing the sorrow that, with a paternal heart, we have felt and that all things today bring forth more strongly.

Indeed, there are no lacking long-standing or proximate causes for sorrow or for rejoicing, which seem worthy of mention in this most ample assembly, and of which perhaps many expect a commemoration from us here.

However, when the opportunity and ability to speak or write about these very matters is given, then...

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - The Official Commentary brings to mind, with the deepest sorrow, those beloved souls, whose company we have enjoyed and cherished until recently. For, with the death of four Cardinals, as many Archbishoprics have become vacant, which, though illustrious and distinguished, were made even more so by the outstanding virtues of their occupants, by the praise of their colleagues, and by the fruits of their pastoral endeavors and benefits; just as, during their lives, the esteem and affection of their respective bishops, as well as the gratitude and love of their people, were constant, so too, upon their deaths, their passing was accompanied by the lamentation of all. Moreover, during this very period, three of your College have been taken from us in Romana, whose loss we mourn and lament all the more, because they were so closely associated with our work, and because they demonstrated, in the course of their mortal lives and in their final moments, the outstanding qualities of piety and devotion that characterized them. We embrace these, our beloved sons and colleagues, with a pious and grateful memory, and we pray to the Most Merciful God that He may grant them the glory and blessedness of the triumphant Church, whom He had placed among the leaders of the Church Militant on earth, while they so faithfully served Him. Furthermore, your distinguished Order has suffered another loss, and not a light one, when that eminent man, Ludovicus Billot, laid down the sacred Purple, returning to the religious life for which he had come, to the glorious Society of Jesus, which he had so greatly served and for which he had earned such merit for the Holy Church of God. The reasons he presented, when he wrote to us, requesting that we grant him permission to relinquish his high office, appeared to us to be so generous and spiritual, and the proposals contained therein were of such importance, that, after long and careful consideration, even during prayer, we deemed it fitting to ratify this resignation and to bring it to fruition; in which endeavor, the Cardinal devoted to the public

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affairs of the Church and the General Prefect of the same Society lent their assistance, preparing a fitting memorial for the perpetual remembrance of this event.

[*Latin ed. p. 439*]

By Our express mandate, the letters which We have read and approved, dated the twenty-first day of the month of September of this year, and sealed with Our seal, were signed by Our Cardinal and Prefect with their own hands. Therefore, it is necessary to fill the vacancies among your colleagues, that We may supplement your number, Venerable Brothers, with worthy men. Furthermore, We desire to honor with the Roman Purple five most distinguished men, because of the multiple praise of their doctrine, because of the rightly conducted affairs of the Church, because of the active performance of the episcopal office, and because they are commendable in all respects and approved by Us. These are: ALEXIUS HENRICUS LÈPICIER, Archbishop with the title of Tarsus; RAYMUNDUS MARIA BOULEAU, Archbishop of Quebec; PETRUS SEGURA Y SAENZ, Archbishop of Burgos, who will soon be transferred to the See of Toledo; CAROLUS IOSEPH HENRICUS BINET, Archbishop of Besançon; IUSTINIANUS SERÉDI, elected Archbishop of Gran. What do you think? Therefore, by the authority of Almighty God, of the blessed Apostles Peter and Paul, and Our own, We create and publicly proclaim the following Cardinals of the Order of Presbyters: ALEXIUS HENRICUS LÉPICIER, RAYMUNDUS MARIA ROULEAU, PETRUS SEGURA Y SAENZ, CAROLUS IOSEPH HENRICUS BINET, IUSTINIANUS SERÉDI. With the necessary and appropriate dispensations, derogations, and clauses. In the name of the Father, and the Son, and the Holy Spirit. Amen. It remains now to complete the order of bishops.

[*Latin ed. p. 440*]

Acts of the Apostolic See - Official Commentary 440 H. - PROVISION OF THE CANCELLARIATE OF THE HOLY ROMAN CHURCH. - OPTION OF TITLE. Then the Most Blessed Father relinquished the office of Chancellor of the Holy See to Reverend Andrea, Cardinal Frühwirth of the Holy Roman Church. This Reverend Cardinal Frühwirth, having been relieved of the deaconry of the Saints Cosmas and Damian, which had been conferred upon him, earnestly requested the title of San Lorenzo in Damaso, which the Most Holy Lord benignly granted him.

IH. - PROVISIONS FOR CHURCHES. Afterwards, the Most Holy Lord Our Pope appointed the following to the churches: To the Metropolitan Church of Toledo, He appointed the Reverend Peter Segura y Saenz, formerly Archbishop of Burgos, recently elevated to the dignity of Cardinal. To the Patriarchal titular Church of Constantinople, He appointed the Reverend Anthony Anastasius Rossi, formerly Archbishop of Udine. To

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the Cathedral Church of Lisbon, He appointed the Reverend Michael Buchberger, formerly titular Bishop of Athribis. To the Cathedral Church of Scranton, He appointed the Reverend Thomas O'Reilly, rector of the cathedral parish of Cleveland. To the Cathedral Church of Boise, He appointed the Reverend Edward Kelly, Chancellor of the episcopal curia of Baker. To the Cathedral Church of Troyes, He appointed the Reverend Mauritius Feltin, the parish priest Francis John, dean of the church of Saint Magdalene in the city of Besançon. To the titular episcopal Church of Thassos, He appointed the Reverend parish priest of the church of the Immaculate Conception of the Blessed Virgin Mary in the episcopal city of Saint Joseph, whom He appointed as Coadjutor with the right of future succession, the Reverend Peter John Ward, Bishop of Leavenworth. To the titular episcopal Church of Eumenia, He appointed the Reverend John MacNamara, parish priest of the church of Saint Gabriel in the city of Washington, whom He appointed as Auxiliary, the Reverend Michael Joseph Curley, Archbishop of Baltimore. To the titular episcopal Church of Camadi, He appointed the Reverend Leon Wetmanski, spiritual director at the Seminary of Płock, whom He appointed as Auxiliary, the Reverend Anthony Julian Nowowiejski, Bishop of Płock.

[*Latin ed. p. 441*]

441. From the Acts of Pope Pius XI: Furthermore, he also publicly announced, through Apostolic Letters bearing the seal, the names of other Sacred Ministers who had already resigned, namely: ARCHBISHOPS: of Santa Severina, Antonius Galati, who had previously been Bishop of Oppido; of Pelusiota, Placidus Angelus Eey Lemos, who had previously been Bishop of Lugo; of Bari, Joseph M. Le Gouaze, Coadjutor with the right of succession to the Most Reverend Julian William Conan, Archbishop of Port-au-Prince; of Ephesus, Valerius Valeri, Apostolic Delegate Charles Joseph in Egypt and Arabia; of Besancon, Henry Binet, who had previously been Apostolic Vicar to the region of Soissons (-Laon-Saint-Quentin); of Corinthus, Hector Pelici, to the public of Chile; of Gran, Justinian Serédi; of Santiago de Compostela, Zachary Martínez y Nuñez, who had previously been Bishop of Vietoria. BISHOPS: of Qatar, Richard Fitzgerald; of Daäimen, Joseph a Iesu Lopez, Auxiliary to the Most Reverend Ignatius Valdespino y Diaz, Bishop of Aguascalientes; of Paranà, Julian Gordubens in Martínez; of America, Firmin Lafitte; of Catamarca, Innocent Davila y Matos, who had previously been Bishop of Ostracinites; of Saneti Iacobi de Exter, Audin Rodríguez; of Lodi, Peter Calchi-Novati, who had previously been Bishop of Bobbio (-Abbey of San Colombano); of Anagninum, Gaudentius Manuelli; of Selinunte, Joseph Dinand, Apostolic Vicar of Jamaica; of Poona, Henry Doering, who had previously been Bishop of Madytus, retaining the title of Archbishop *ad personam*; of Fukuoka, the newly established diocese, Ferdinand Thiry;

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of Thermopylae, Henry Thompson, who had previously been Bishop of Gibraltar.

[*Latin ed. p. 442*]

Acta Apostolicae Sedis - Official Commentary: In Lanusei, Joseph Nagasakiensem, Migliore. In January Hayasaka. In Myrina, Edward Galvin, Apostolic Vicar of Hanyang. In Ostraeinitensem, Alexander Berlioz, of Saint Severin, now Bishop of Hakodate, with perpetual administration of the diocese of Treia. In Nursinum, Vincent Migliorelli, now Bishop. In Neritorensem, Caietan Müller, Bishop of Gallipoli, due to a personal union with the diocese of Policastro, Francis Gallipolitana Cammarota, Bishop of Valla, due to a personal union with the diocese of Capaccio, Bishop of Cariat. In Oppido, Joseph Anthony Caruso, now of Attae, Francis Devoto, Auxiliary to the Most Reverend Joseph Bottaro, Archbishop of Buenos Aires. In Oalagurita and Galceat, Fidel Garcia Martínez, now Bishop of Ipp and Apostolic Administrator of those churches. In Diocaesarea, Simon Lawrence Salvi, Abbot Ordinary of Subiaco. In Ipp, John Baptist Peterson, Auxiliary to the Most Reverend William, Cardinal O'Connell, Archbishop of Boston. In Changanacherry, of the Latin rite, Colli. In Helenopolis, of the Syro-Malabar rite, James Kalacherry. In Nicanor Mutiloa, Michael Thomas Labrecque, now Administrator-Bishop of Ohio. In Hieropolis, Apostolic of Barbastre. In Colle di Val d'Elsa, Louis Ferretti. In Włocławek (Kujawy, Kalisz), Władysław Krynicki, now Bishop of Achanta. In Coria, Dionysius Moreno y Barrio. Finally, the Most Blessed Father declared that he confirmed and considered valid the canonically made election of the Reverend Joseph Eabbani to the cathedral church of the Syrians of Hems, and the designation of the Reverend Peter Aziz Hoh, Bishop of Aranda, as Coadjutor with the right of future succession to the Reverend Timothy Jeremiah Makdassi, Bishop of Zaku of the Chaldeans.

[*Latin ed. p. 443*]

Acts of Pope Pius XI, 443, II PUBLIC CONSISTORY. On Friday, December 22nd, in the hall above the portico of the Vatican Basilica, there was a public Consistory, in which the Most Blessed Father, with solemn pontifical rites, conferred the scarlet biretta upon the Most Reverend Father Hlond, whom He had declared on the 25th day of the preceding month of June; and also upon the Most Reverend Fathers: Alexis Lépicier, Raymond Maria Rouleau, Charles Joseph Henricobinet, and Justinian Serédi, whom the Holy Roman Church had created and publicly proclaimed as Cardinals in the preceding secret Consistory. In the meantime, through the Advocate of the Sacred Consistory, Franciscus Pacelli, the third session of the cause for the beatification and canonization of the Servant of God Contardi Ferrini, a layperson and professor at the University of Pavia, was heard. III SECRET CONSISTORY. I. – SILENCE. Afterwards, on the same

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day, in the customary hall of the Apostolic Palace, there was a secret Consistory, in which the Most Blessed Father, first imposing silence upon the Cardinals Hlond, Lépicier, Rouleau, Binet, and Serédi, then proposed the following appointments: II. – APPOINTMENTS OF CHURCH OFFICES. To the Metropolitan Church of Saint Salvator in America, the Reverend Father Alphonse Belloso was appointed, formerly the titular Bishop of Sozus. To the titular episcopal See of the Church of Troas, the Reverend Father Ambrose Luddi was appointed, formerly the Bishop of Assisi. To the titular episcopal See of the Church of Vaga, the Reverend Father Theodorus Spruit, of the Order of Friars Minor, was appointed, whom he designated as Apostolic Vicar of Luan-fu.

[*Latin ed. p. 444*]

Acts of the Apostolic See - Official Commentary 444. To the titular Bishop of the Church of Amyzon, Reverend Father Gabriel Perlo, from the Institute of the Consolata for foreign missions, who was appointed Apostolic Vicar of Mogadishu, a recently established vicariate. To the titular Bishop of the Church of Midila, Reverend Monsignor John O'Shea, from the Congregation for the Propagation of the Faith, who was appointed Coadjutor with the right of succession to the Most Reverend Father Paul M. Dumond, Apostolic Vicar of Kanebow. HIS HOLINESS. - ASSIGNMENT OF TITLES. Having completed the provision for the Churches, Our Most Holy Lord opened his mouth to the Cardinals Hloń́d, Lépicier, Rouleau, Binet, and Serédi, so that they might express their opinions in Consistories, Congregations, or other gatherings of Cardinals; He gave to each of them a ring and assigned them their titles, namely: to Cardinal Augusto Alexio Rouleau; to Cardinal Charles Joseph Henry Justinian of Saint Susanna; to Cardinal Lépicier, of Saint Mary of Peace; to Cardinal Hloń́d, Serédi, of Saint Peter in the Golden Hill; to Cardinal of the Most Holy Prisca; to Cardinal Binet, of Saints Andrew and Gregory on the Clivus Scauri. - REQUEST FOR PALLIA. Then, the Most Reverend and Right Reverend Cardinal Binet requested the pallium for the metropolitan Church of Besancon; the Most Reverend and Right Reverend Cardinal Serédi, for the metropolitan Church of Gran; the Most Reverend and Right Reverend Cardinal Merry del Val, in the name and on behalf of the Most Reverend Cardinal Segura y Saenz, for the metropolitan Church of Toledo. Afterwards, after the request for the pallium, the elevation to the archiepiscopal see was completed for the Churches of Emerita, Florianopolis, through the metropolitan of Saint Severina, Compostela, Saint Savior in America; and, by privilege, for the episcopal Churches of Anagni, Tarbes-et-Lourdes. To these requests, Our Most Holy Lord graciously gave his assent.

[*Latin ed. p. 445*]

Acts of Pope Pius XI. LETTER TO THE REVEREND FATHER ANTO-

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NIUS ANASTASIUS ROSSI, ARCHBISHOP OF UDINE.

Venerable Brother, greetings and apostolic blessing.

More than once in these recent times, you represented to Us the difficulties that constantly arise in the exercise of your zealous and diligent pastoral ministry and in the governance of your vast and illustrious Archdiocese of Udine; and these difficulties weighed upon you so heavily as to lead you to propose to Us your resignation from said See.

We, after careful consideration of the situation, and after having long reflected and prayed, desiring at the same time to take into account the circumstances of the matter, and to show you the benevolence in which We hold you, and the esteem that We have for your excellent qualities and your pastoral merits, have decided to call you to work near Us, promoting you to the vacant Patriarchate of Constantinople; a promotion which We have already communicated to you verbally, and of which We will make the announcement in the imminent Consistory.

In the hope of the most excellent graces of the Lord, We impart to you, Venerable Brother, with all our heart, the Apostolic Blessing.

From the Vatican, December 18, 1927.

PIUS PP. XI.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

CONDEMNATION

The following book by Leonis Daudet, entitled "Le Voyage de Shakespeare," is condemned.

Decree: The Most Eminent and Reverend Lords, Cardinals, Prefects of the Congregation for the Doctrine of the Faith and for the Discipline of Morals, in an ordinary session held on Thursday, December 14, 1927, declared, according to canon 1399 of the Code of Canon Law, that the aforementioned book is, by its very nature, condemned, and ordered that it be placed in the Index of Prohibited Books: the most recently published book, entitled *LEONDAUDET, Le Voyage de Shakespeare. Illustrations de G. Gorr. Editions du Capitole*, together with all previous editions of the same book.

And on the following Thursday, December 15th of the same year, His Holiness, Pope Pius XI, by the divine Providence of God, in his customary

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audience granted to the Reverend Father, Assessor of the Holy Office, approved, confirmed, and ordered to be made public the resolution of the Most Eminent Fathers.

Given at Rome, from the Offices of the Holy Office, on December 16, 1927.

Aloisius Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 447*]

Acts of the Sacred Congregations, 447. SACRED CONGREGATION CONSISTORIAL. EDICT CONCERNING CHURCHES. Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, having decreed by the Sacred Consistorial Congregation, has provided for the following churches, each with its own pastor, as follows: November 30, 1927. – To the Metropolitan Church of Gran, he appointed the Reverend Father Justinian George Serédi, General Procurator of the Hungarian Congregation of the Order of Saint Benedict. December 2. – To the Metropolitan Church of Santiago de Compostela, he appointed the Reverend Monsignor Zachary Martínez y Nuñez, formerly Bishop of Vitoria. – To the Cathedral Church of Coria, he appointed the Reverend Dionysius Moreno y Barrio, parish priest of Saint Marina in the city of León. SACRED CONGREGATION FOR THE EASTERN CHURCH. EDICT CONCERNING A CHURCH. Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, having decreed by the Sacred Congregation for the Eastern Church, on this day, October 29, 1927, has deigned to appoint the Reverend Father James Kalacherry to the Church of Ohanganacherren, of the Syro-Malabar rite.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Official Commentary. DIARY OF THE ROMAN CURIA. SACRED PENITENTIARY. NOTICE OF COMPETITION. In the Tribunal of the Sacred Apostolic Penitentiary, a competition will be held for the office of Archivist. Priests who wish to participate must present an application to the Secretariat of the aforementioned Sacred Tribunal, within the month of January 1928, accompanied by the "Nulla osta" from their respective Ordinary and the Vicariate of Rome, together with documents of ecclesiastical studies completed, academic degrees obtained, and other qualifications. Particular consideration will be given to knowledge of foreign languages and attendance at a course in archival studies. To be admitted to the examination, it is necessary that the candidates, with the exception of those who already belong to some dicastery of the Roman Curia, have reached the age of 30 and not exceeded the age of 35. The competition will consist of a written and oral examination on topics of moral theology and canon law, and will take place in the Secretariat of the Sacred Penitentiary (Piazza S. Ufficio 1) at 8:00 AM on February 4th for the

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written examination, and at 9:30 AM on February 7th of the same month for the oral examination. From the Secretariat of the Sacred Penitentiary, December 23, 1927. Mons. Salvatore Luzio, Regent."

SECRETARY OF STATE. CONGREGATIONS ASSIGNED TO THE NEW CARDINALS. By letters from the Secretary of State, dated December 22nd, His Holiness has graciously deigned to assign: to the Most Eminent and Reverend Cardinal Augusto Hlond, Archbishop of Gnesen and Posen, the Sacred Congregations of the Council, of Rites, and of Seminaries and Universities; to the Most Eminent and Reverend Cardinal Alessio Enrico Lépicier, the Sacred Congregations of the Holy Office, of Consistories, and of Rites; to the Most Eminent and Reverend Cardinal Raimondo M. Rouleau, Archbishop of Québec, the Sacred Congregations of Consistories, of Religious Orders, and of the Reverend Fabric of Saint Peter's; to the Most Eminent and Reverend Cardinal Enrico Carlo Giuseppe Binet, Archbishop of Besançon, the Sacred Congregations of the Sacraments, of the Council, and of the Reverend Fabric of Saint Peter's; to the Most Eminent and Reverend Cardinal Giustiniano Serédi, Archbishop of Strigonia, the Sacred Congregations of the Council, of Extraordinary Ecclesiastical Affairs, and of Seminaries and Universities.

NECROLOGY. October 7, 1927. Monsignor Bernardino Nozaleda, titular Archbishop of Petra.

[*Latin ed. p. 449*]

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III.

APOSTOLIC LETTERS

June, 1923

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July, 1926

12 With Increased Devotion.

A new diocese of Calicut is erected in the Orient, separated from the diocese of Mangalore.

12 With Religious Veneration.

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The diocese of Trichinopolis is divided, and a new diocese of Tuticorin is erected in the Orient.

31 According to the Custom of the Roman Pontiffs.

The Apostolic Delegation for Latvia is erected.

12 With Our Blessing.

From the territory separated from the Apostolic Vicariate of Taynanfu, the Apostolic Prefecture of Shohchow is erected in China.

14 To the Metropolitan of Ancona.

The title and privileges of a minor basilica are conferred upon the metropolitan church of St. Oyriacus, Bishop M., in Ancona, renowned for its sacred relics and miracles.

Beatissima Virgo.

The church of the Blessed Virgin Mary of Mercy in the city of Cordoba, in the United States of America, is raised to the honors of a minor basilica.

20 Concerning Regular Religious.

The constitutions of the Order of Hospital of St. John of God are approved by apostolic authority, revised according to the norms of the Code.

Potiora inter.

The sanctuary of the Blessed Virgin Mary of Victory, in the city of Lackawanna, in the diocese of Buffalo, within the boundaries, is increased in title and privileges as a minor basilica.

21 Having Clearly Learned.

The temple in the Principality of San Marino, known as the Republic, is increased in honors and privileges as a minor basilica.

28 Also.

From the territory separated from the Apostolic Vicariate of Novae Antuerpiae, the Apostolic Prefecture of Basankusu is erected in the Belgian Congo.

Quae catholico nomini.

With the division of territory from the Apostolic Vicariate of Nyassa and the aggregation of the Apostolic Prefecture of Zambesiae, the common boundary is renewed.

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[*Latin ed. p. 453*]

In chronological order:

1926. August 4. Venezuela. - The National Eucharistic Temple, also known as the Holy Chapel, in the city of Caracas, is elevated to the status of a minor basilica.

1926. August 7. It is confirmed. - The monastery of Saint Erentrude, a community of Benedictine nuns (O.S.B.), located near Kellenried in the diocese of Bottemburg, is erected as an independent abbey.

1926. August 51. Of the Supreme Apostolic Office. - The territory formerly part of the apostolic vicariate of Ning-po in China is separated and erected as the apostolic vicariate of Taichow, to be entrusted to Chinese Fathers of the Congregation of the Mission of Saint Vincent de Paul.

1926. August 11. For the increase of souls. - A territory is separated from the apostolic vicariate of Nankin in China, and the apostolic vicariate of Haimen is erected, to be entrusted to native clergy.

1926. August 88. For the glory of the Catholic name. - The apostolic prefecture of Cook and Manihiki is renamed.

1926. August 12. In honor of the illustrious Saint Benedict. - The abbatial church of Saint Mary of the Lake, of the Benedictine Order (O.S.B.), located in the diocese of Treves, within the boundaries of Fismes, is elevated to the status of a minor basilica.

1926. August 31. Located near the city. - The shrine of the Lord Jesus Christ, in Buena Esperanza, in the archdiocese of the Most Holy Savior of Bahia, is elevated to the status of a minor basilica.

1926. September 24. In the region of Lapurd. - The church of the Most Holy Virgin of Lapurd, which exists as a principal church, is elevated to the status of a minor basilica.

1926. December 14. Exercising the apostolic office. - The apostolic vicariate of Uellé Oriental is renamed.

1927. January 31. Regions. - The Apostolic Nunciature is established in the Republic of Lithuania.

1927. February 3. By divine will. - The apostolic vicariate of Cyrenaica is established, and the name of the vicariate of Libya is changed.

1927. February 5. For the sake of sacred matters. - The apostolic prefecture of Kong-moon in China is elevated to the status of an apostolic vicariate.

1927. February 5. For sacred matters. - The apostolic prefecture of Sarawak is established, with the former apostolic prefecture of Labuan

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and Northern Borneo retaining its name.

1927. March 12. Located in Paris. - The church of Our Lady of Victories, in Paris, is honored with the title and privileges of a minor basilica.

1927. March 15. Concerning matters of importance. - A new boundary is established between the apostolic vicariates of Mackenzie and Athabaska, which will henceforth be called Grouard.

1927. March 16. For all the faithful. - The boundaries between the apostolic vicariate of Orange and the apostolic prefecture of the central district of the Cape of Good Hope are changed.

1927. March 17. For the benefit of the faithful. - A territory is separated from the apostolic vicariate of Seoul in Korea, and the apostolic prefecture of Hpyeng-an is erected.

1927. March 18. For the increase of pastors. - The prefecture of Kagoshima in Japan is dismembered and a new prefecture is erected.

1927. April 7. Concerning explored territories. - The boundaries between the apostolic prefectures of Lulua and Katanga in the Belgian Congo are changed.

ACTA, vol. XIX, no. 14. - December 22, 1927. 31.

[*Latin ed. p. 454*]

Index of Documents, April 1927.

23. Sacred Buildings. – The title and honors of a minor basilica are granted to the church of St. Francis of Assisi in the city of Mendoza, in the diocese of St. John of Cujo.

27. Honorable Mention. – The apostolic prefecture of Lang-Long in China is erected into an apostolic vicariate.

For the good of all. – A new apostolic prefecture of Keng-Tung is erected from a portion of the territory and the apostolic vicariate of Eastern Burma.

For the good of all. – The name of the apostolic vicariate formerly in Eastern Burma is changed to Toungoo.

Nothing older. – A new apostolic prefecture of Malang is erected from a portion of the territory and the apostolic vicariate of Batavia.

In the name of the Blessed Peter. – A new boundary is established between the apostolic vicariate of Leopoldville and the apostolic prefecture of Coquilhatville, in the Belgian Congo.

For the Catholic faithful. – The boundaries between the apostolic vicariate of Eastern New Guinea and the apostolic prefecture of Central New Guinea are changed.

May. 11. In the City Church. – The archconfraternity of the Blessed Virgin Mary of Health and of St. Joseph and St. Camillus in Rome is praised, and its privileges and indulgences are confirmed and increased.

In the Gomensis diocese. – The sanctuary of the Blessed Virgin Mary of

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the Apparition in the town of Tirano, in the Gomensis diocese, is adorned with the honors of a minor basilica.

Presented to Us. – The sacred church of the Order of Preachers of the Immaculate Virgin of the Rosary, O.P., in Vienna, is increased in privileges and honors as a minor basilica.

It is clearly established. – The collegiate church dedicated to St. Hubert in the city of Namur, in the diocese of Namur, within its boundaries, is raised to the honors of a minor basilica.

25. Supreme Apostolic Matters. – A new diocese of Dinajpur is erected in India from a portion of the territory and the Krishnagar diocese.

For all the Christians. – A new diocese of Chittagong is erected in India from a portion of the territory of the diocese of Dacchen.

For all the Christians. – A new diocese of Ranchi is erected in the territory of the archdiocese of Calcutta in India.

July 9. Various Matters. – The church of All Saints, belonging to the Order of Friars Minor of Bohemia, O.F.M. Capuchin, of St. Augustine, in the diocese of Leitmeritz, within its boundaries, is increased in honors as a minor basilica.

With this sublime decree. – A new apostolic prefecture of Bröken Hill is erected in Southern Africa from a portion of the territory of the apostolic prefecture of Zambesia, which will henceforth be called Salisbury.

For the Catholic faithful. – The boundaries are regulated between the dioceses of Tuticorin and Trichinopoly in India.

Venerable Brother. – The apostolic prefecture of Hanyang in China is erected into an apostolic vicariate.

It is decreed that. – A new apostolic prefecture of Bahr-el-Gebel is erected from a portion of the territory and the apostolic vicariate of Nili Equatorial.

[*Latin ed. p. 455*]

In chronological order:

1927

July 16 » » 20 » » 27

455 Of the Catholic Faith. - The diocese of Nagasaki, having been divided, the indigenous clergy are entrusted with it; the diocese of Fukuoka is established in Japan.

377 Of Saint Teresa. - A new church in the city of San Sebastián, dedicated to God on January 1st, in honor of Saint Teresa of the Child Jesus, is decorated with the honors of a minor basilica.

406 In "the place of Mary." - The church of the Blessed Virgin Mary in Marienstatt, within the boundaries of the diocese of Limburg, of the Cistercian Order, is elevated with the title and privileges of a minor basilica.

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407 IV. - CHRONOGRAPH

January 5 » » 24

"With all my heart." - To His Eminence, the Most Reverend Father Paul Peter, titular of Saint Honuphrius on the Janiculum, His Eminence and Excellency, Cardinal Andrieu, Archbishop of Bordeaux (-Bazas): with a decree condemning certain works by Charles Maurras and the periodical "L'Action Française."

"We have before us." - To His Eminence, the Most Reverend Father Peter, titular of Saint Lawrence in Lucina, His Eminence, the Reverend Cardinal Gasparri, Secretary of State: concerning ordinations granted to the Italian Institute called "Opera Nazionale Balilla."

41 V. - LETTERS

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4 Concerning sacred buildings. - To His Eminence, the Most Reverend Father Henry, titular of Saint Peter in Monte Aureo, His Eminence and Excellency, the Reverend Cardinal Eig y Casanova, Archbishop of Toledo, concerning the Eucharistic Congress from all of Spain.

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30 No one is ignorant. - To the Reverend Father Julius Breton, rector, and to the doctors of the Institute of Catholic Studies of Toulouse, concerning the completion of the fiftieth anniversary of the founding of the aforementioned Institute.

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10 Happily indeed. - To His Excellency, Father Henry Quentin, O.S.B.: concerning the book of Genesis, from the interpretation of Saint Jerome, recently revised and published by him.

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16 To you. - To His Eminence, the Most Reverend Father Anthony, titular of Saints Marcellinus and Peter, His Eminence and Excellency, the Reverend Cardinal Mendes Bello, Patriarch of Lisbon, and to other Archbishops and Bishops of Lusitania, in response to common letters from the Council.

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26 Greeting you. - To His Eminence, Father Vincent, of the Most Holy Roman Church, Cardinal Vannutelli, Bishop of Ostia and Praeneste, Dean of the Sacred College, celebrating the ninetieth year of his life.

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Concerning German women. - To His Eminence, the Most Reverend Fa-

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ther Charles Joseph, titular of the Four Crowned Saints, of the Most Holy Roman Church, the Reverend Cardinal Schulte, Archbishop of Cologne: concerning the work of the German Women's Society.

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29 The Most Holy Virgin. - To His Excellency, Father Benedict Aloisi-Masella, titular Archbishop of Caesarea, and

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456 Index of documents pertaining to the Apostolic Nuncio in the Republic of Chile, who sends a legate to the solemn coronation of the Blessed Virgin Mary of Mount Carmel in the city of Saint James, 1926, December 6. Catholic.

To the Most Reverend and Venerable Bishop Quilliet, Bishop of Isola, on the occasion of the fiftieth anniversary of the founding of the Catholic University of Studies in Isola.

To His Eminence, the Reverend Father Alexius, titular of Saint Callistus, Cardinal Ascalesi, Archbishop of Naples, who is sent as a legate to Syracuse for the new consecration of the cathedral, dedicated to Christ the King, 1927, January 20.

To His Eminence, the Reverend Father Joachim, titular of Saints Boniface and Alexius, Cardinal Arcoverde de Albuquerque Cavalcanti, Archbishop of Saint Sebastian of Fluminis, and to the other Archbishops and Bishops of Brazil, concerning the recent apostolic visitation in Brazil. February 13.

To the Most Reverend and Venerable Archbishops and Bishops, both of the Kingdom of Serbs, Croats, and Slovenes, and of the Republic of Czechoslovakia, concerning the commemoration of Saints Cyril and Methodius, the apostles of those nations.

To the Most Reverend and Venerable Archbishops and Bishops of Czechoslovakia, in response to their common letter, concerning the promotion of the clergy and the Catholic Church. March 10, on the feast of Saint Joseph.

To His Eminence, the Reverend Father Alphonsus M., titular of Saint Mary of the Angels in the Baths, Cardinal Mistrangelo, Archbishop of Florence, on the occasion of the fiftieth anniversary of his priestly ordination.

To His Eminence, the Reverend Father Alexius, titular of Saint Mary of Victory, Cardinal Charost, Archbishop of Rennes, who is sent as a legate to the celebrations of the Athenaeum of Isola.

To the Most Reverend and Venerable Bishop Paul Felix Beauvain de Beauséjour, Bishop of Carcassonne, on the occasion of the twenty-fifth anniversary of his episcopate.

To the Most Reverend and Venerable Bishop George Ambrose Burton, Bishop of Clifton, celebrating the twenty-fifth anniversary of his episcopate.

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To His Eminence, the Reverend Father Peter, titular of the Twelve Apostles, Cardinal La Fontaine, Patriarch of Venice, who is sent as a legate to Ancona for the V Eucharistic Congress of the entire Picena region.

To the Most Reverend and Venerable Bishop Martin Hubert Rutten, Bishop of Liège, a staunch supporter of the Holy See, on the occasion of the twenty-fifth anniversary of his episcopate.

To the Most Reverend and Venerable Archbishop Charles Fritz, Archbishop of Freiburg, on the occasion of the centennial anniversary of the founding of the archdiocese.

[*Latin ed. p. 457*]

In chronological order, dated May 18, 1927:

To His Eminence, the Most Reverend Father Louis, titular of Saint Mary in Aquiro, His Eminence, the Most Reverend Priest, Cardinal Dubois, Archbishop of Paris, whom He sends as a legate to the assembly of Mary, convened from the entire nation in Chartres.

Certainly for your benefit. To His Eminence, the Most Reverend Father Louis, titular of Saint Mary of the New [Church], His Eminence, the Most Reverend Priest, Cardinal Luçon, Archbishop of Reims: concerning the sixtieth anniversary of his priestly ordination and the restoration of the cathedral.

Most gladly. To His Eminence, the Most Reverend Father Peter, titular of Saint Chrysogonus, His Eminence, the Most Reverend Priest, Cardinal Maffi, Archbishop of Pisa, happily completing his twenty-fifth year as bishop.

In a particular manner. To His Eminence, the Most Reverend Father Aloysius, of Saint George in the Velabrum, His Eminence, the Most Reverend Deacon, Cardinal Sincero, whom He sends as a legate to Belgium for the solemn celebration of the feast of Saint Hubert.

June 5: It is known. To the Most Reverend Fathers Michael Evangelist, Moderator of the Camaldolese Hermits, O.S.B., John Valenzani, Prior of the Camaldolese Hermits of Monte Corona, and Vincent Barbarossa, Abbot General of the Camaldolese Monks: concerning the ninth anniversary from the death of Saint Romuald.

We, indeed, of the Sacrament. To His Grace, the Most Reverend Augustine Hlond, Archbishop of Gnesen and Posen, for the celebration of the first Eucharistic Congress in Poland.

Although concerning the condition. To His Eminence, the Most Reverend Father Alexander, titular of Saint Augustine, His Eminence, the Most Reverend Priest, Cardinal Kakowski, Archbishop of Warsaw, and to the other Archbishops and Bishops of Poland: in response to common letters given at the Warsaw Assembly.

Fifth, happily. To His Eminence, the Most Reverend Father Joseph

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Ernest, titular of Saint Mary of the Heavenly Angels, His Eminence, the Most Reverend Priest, Cardinal Van Roey, Archbishop of Mechlin, whom He sends as His legate to celebrate the quincentennial of the University of Leuven.

July 7: Through His beloved son. To His Grace, the Most Reverend Leopold Prečan, Archbishop of Olomouc, and also President of the "apostolate of Saints Cyril and Methodius": concerning the fifth Velehrad assembly.

With great affection. To His Eminence, the Most Reverend Father Patrick, titular of Saint Mary of Peace, His Eminence, the Most Reverend Cardinal O'Donnell, Archbishop of Armagh, whom He chooses as His legate to the plenary council from all of Ireland.

With the treatises on dogma. To the Most Reverend Father Edward Hugon, O.P., to whom He offers congratulations on the publication of his completed treatises on dogma.

Never indeed. To His Eminence, the Most Reverend Father Peter, titular of the Basilica of the Eleven Apostles, His Eminence, the Most Reverend Cardinal La Fontaine, Patriarch of Venice: concerning the celebration of the sixth centenary from the death of Saint Enoch.

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20 Taurinen. - Decree concerning the virtues in the cause of beatification and canonization of the Venerable Servant of God, John Bosco, priest, founder of the Pious Salesian Society and the Institute of the Daughters of Mary Help of Christians, and others.

9 Zagrabien. - Decree concerning the Slavonic Missal.

27 Romana. - Instruction concerning the Masses to be celebrated during the Forty Hours prayer.

13 Montis Regalis. - Decree concerning the virtues in the cause of beatification and canonization of the Venerable Servant of God, John Baptist Tronà, priest of the Congregation of Saint Philip Neri of the city of Montis Regalis.

18 Patavina. - Decree confirming the cult rendered from time immemorial to the Servant of God, Luke Belludi, companion of Saint Anthony, now beatified.

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Namurcen. - Decree confirming the cult rendered from time immemorial to the Servant of God, Hugh of Fossens, Abbot of the Order of Prémontrè.

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24 Brixien. - Decree concerning the virtues in the cause of beatification and canonization of the Venerable Servant of God, Vincentia Gerosa, the second foundress of the Institute of Sisters of Charity in the town of Luere.

27 Doubt concerning the Mass read before the Most Holy.

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indulgences. 15. Acts of the solemn dedication of mankind on the feast of the Lord Jesus Christ the King, granted indulgences. II. - 8. 1927, April. ” ” ” ” ” January. ” February. ” April. ” ” ” ” ” May. August. ” ” November 30, ROMA 32, 159. ROTA of Westmonasteriensis – Annulments of marriage (Mareoni O'Brien). Sentences issued in the year 1926. Decrees in cases concluded otherwise in the same year. 217, 62, 73. Citations: 13, Paderborn – Annulment of marriage (De Laffert-Bartels), 76, 15. Strigonien – Annulment of marriage (Codelli-Codelli), 77, 12. Paris – Annulment of marriage (Bertier-Giusti), 110, 14. Warsaw – Annulment of marriage (Muras-Wielimborek), 111. 4, Sancti Marci e Bisiniani – Annulment of marriage (Laderchi-Molino), 195, 3, Roma – Annulment of marriage (Nunziante-Frewen), 196, 10, Lugano – Annulment of marriage (Fettolini-Valeri), 324. Cologne – Annulment of marriage (Verweyen-Plass), 325. Paderborn – Annulment of marriage (Nickel-Kahn), 326, 28, Paris – Annulment of marriage (Bertier-Giusti), 417 f. IV. - ACTS OF OFFICES I. - PONTIFICIAL COMMISSION FOR BIBLICAL MATTERS, February 26. Concerning the requirements for obtaining a doctorate in theology for academic degrees in Holy Scripture, 160. II. - PONTIFICIAL COMMISSION FOR AUTHENTICALLY INTERPRETING CANONICAL LAWS, March 6. Responses to proposed doubts, I. November 3. V. - APPENDIX - VICARIATE 161, URBIS. Citation: Roma – Regarding a dispensation from marriage (Sereni-Zelli Iacobuzzi), 418.

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